GUIDE TO THE FL10 KIKUYU FILE

[The Kikuyu are a Bantu-speaking people with a population of around one million people living in Kenya. They are primarily agricultural, with important subsidiary animal husbandry. The Kikuyu became widely known during the 1950s as a result of the Mau Mau rebellion against the British Crown. Three sources in the file, 3: Leakey, 4: Kenyatta, and 9: Barnett and Njama delineate the effects of European influence upon native institutions and the violent response of the Kikuyu (exemplified by the Mau Mau movement) against this threat to their established way of life. The authors have intimate knowledge of Kikuyu society, but each writes from a different point of view. There is general agreement, however, that overpopulation and a consequent shortage of land was the basis of popular dissatisfaction. This problem of land tenure is examined in detail by Leakey, Kenyatta, and especially by 5: Lambert.

Kikuyu social and political structure, which is based upon the extended family and age sets, is analyzed in some detail by all sources, particularly by 6: Prins. The circumcision ceremony which plays an important role in marriage, education, and age set organization is thoroughly described by Kenyatta and Leakey, as well as by others. The judicial process with its reliance on a well-defined code of compensation and trial by ordeal is best presented by 8: Dundas and 2: Lambert. 7: Routledge and Routledge is excellent for information on material culture and folk tales. 1: Middleton is a general introduction to all aspects of Kikuyu society. 9: Barnett and Njama is an autobiographical account and anthropological analysis of the Mau Mau movement. Information on kinship, marriage, polygamy, sex, childbirth, daily life, economic activities, and religious or magical practices

is included in most of the sources. All Kikuyu institutions have been categorized according to their functions. Consequently, institutions with multiple functions have been marked for more than one category: for example, mbari has been categorized as 618 or 596, and kiama either 575, 623 or 701. The file was processed between 1958 and 1974.]

1: Middleton E-4 (no date) 1953 FL10 Kikuyu FL10

INTRODUCTION

101 The Kikuyu and Kamba are the largest of the North-east Bantu-speaking tribes, the former being the largest tribe in East Africa. They are closely related one to the other and to the Coastal Bantu.[1] They have come into close contact with Europeans since the beginning of the century, and the Kikuyu especially have featured in the modern political movements in Kenya arising largely from alienation of land to European settlers. These events are not dealt with in this survey of the literature, which is devoted to purely ethnographic material.

114 There is probably more literature on these peoples than on any other groups in East Africa. None of it, however, is the work of modern social anthropologists, although both tribes were early studied by trained ethnographers; Routledge went to Kikuyu in 1902, and Lindblom to Kamba in 1910–12. Both tribes have at times been administered by officers who have written on them—Dundas, Hobley, Lambert and Penwill—all of whose accounts are reliable and profuse. There are two other full-length books on the Kikuyu, one by Kenyatta, a Kikuyu who received some anthropological training, the other by Cagnolo, a Catholic missionary. The result of this mass of material is that many aspects of the cultures of these tribes have been described at great length and in considerable detail, but information as to some of the aspects of social organization which today are regarded as important, such as the territorial, clan, age-set and age-grade systems, is seriously deficient. Information as to land tenure, law, and main cultural details, however, is fairly good.

The Northern Kikuyu tribes, living to the east and south-east of Mount Kenya, have hardly been studied: there are accounts by two administrators, Orde-Browne and Lambert, and little more.

The Kikuyu and Kamba are large groups, and details of culture and organization apparently vary considerably from one area to another. It has not been possible to take these variations into account in most cases, so that the information available is at times inconsistent, and it has been difficult to reconcile many statements. In spite of the mass of material available, a modern study of these tribes is still needed.[2]

The accounts of these peoples have been written at various times since the beginning of the century. Generally the date of an account has not been taken into consideration, and the societies have been described as they seem to have been traditionally, omitting the effects modern developments have had on them. This is not ideal and results in some distortion, but in a compilation of this sort, where the available material is inadequate, it is not feasible to do otherwise.

[p. ix]

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[1] See Prins, 1952.
[2] See Schapera, 1949.

1: Middleton E-4 (no date) 1953 FL10 Kikuyu FL10

I. KIKUYU TRIBES

TRIBAL AND SUB-TRIBAL GROUPINGS AND DEMOGRAPHY

Nomenclature and Location

The present-day Central Province of Kenya includes two Bantu-speaking groups, the Kikuyu and the Kamba tribes. The Kikuyu[1] tribes consist of the Kikuyu proper and a cluster of smaller groups living on the eastern and southern slopes of Mount Kenya, to the north of the Kikuyu proper. They are apparently all related in physical character, culture and language.

The Kamba are dealt with separately in Section II of this volume (pp. 72–95).

The Kikuyu tribes inhabit five administrative Districts: Kiambu, Fort Hall, Nyeri, Embu, and Meru, which stretch in a belt from south to north. Kiambu in the south is within a few miles of Nairobi, the capital of Kenya, and has been broken up into several small sections separated by the blocks of European farms on land beside the railway.

The Kikuyu proper live in two main areas: Metume (north of the Chania River) and Karuwa (south of the Chania). Today Karuwa corresponds to the District of Kiambu, while Metume comprises the Districts of Fort Hall and Nyeri, the latter including the area traditionally called Gaki.[2]

Embu District is occupied by the Embu, the Mbere, the Ndia and the Kichugu, the two latter usually being referred to as the Ndia Kikuyu and Kichugu Kikuyu, who are best regarded as Kikuyu although there are slight cultural differences.

Meru District is occupied by several tribal groups: Tigania, Igembe, Imenti, Miutini, Igoji, Mwimbi, Muthambi, Tharaka and Chuka, all of which, with the exception of Tharaka and Chuka, are traditionally part of the so-called "Meru," perhaps a territorial rather than a tribal name. Igoji is closely related to Mwimbi and Muthambi, and these three as a group are regarded as being a sub-division of Imenti but territorially separated from it by the Miutini, relations of the Chuka. The Chuka are very distinct, physically and culturally, from these other groups. The Tharaka seem to have affinities with both Meru and Kamba, and Lambert suggests that they are in fact "an aggregation of offshoots (possibly outcasts) from various tribes, including Meru, Chuka, Mbere and Kamba."[3] Today Meru District contains five Divisions, those of Igembe, Tigania, Imenti, Tharaka and Chuka, the last containing the sections of Chuka, Miutini, Igoji, Mwimbi and Muthambi.

The southern boundary of Kikuyu is about 6,000 feet above sea level and follows the edge of the Masai plains where they give way to the wooded and well-watered hills of Kiambu. In the east Kikuyu is bounded by the Athi plains, occupied by Masai, the Ulu Hills, occupied by Kamba, and the Tana River, the boundary between Tharaka and Kamba. In the west Kikuyu stretches to the peaks of the Aberdare Range, Kinangop and Settima, which mark the boundary between Kikuyu and Masai. Only to the north-east do the wooded Kikuyu highlands continue northwards to the Nyombeni Range, and in this north-eastern extension live the Embu and

[1] The correct designations are MuKikuyu (pl. AKikuyu) for the people, UKikuyu for the country, and KiKikuyu for the language. The phonetic value of the word is more accurately rendered by Gekuyu or Gekoyo, but it is more convenient to use the customary spelling Kikuyu, which will refer to the Kikuyu proper only (Central and South Kikuyu: see below). The spelling used in this paper will be that in customary use; phonetic spelling will not be adopted.

The word Kikuyu may be derived from *kuyu* (fig-tree); (see Routledge, 1910, p. 1; Kenyatta, 1938, p. 257).

[2] Lambert, 1950, p. 4. The terminology is confusing, since "Kikuyu" is generally used to refer only to the inhabitants of Kiambu, Fort Hall, and Nyeri Districts. When I speak of the "Kikuyu tribes" I refer to the entire group; when I speak of "Kikuyu," I refer to the Kikuyu "proper," those of these three Districts only.

[3] Lambert, 1950, pp. 1–3.

[There are no pp. 1–10 in the text.]

1: Middleton E-4 (no date) 1953 FL10 Kikuyu FL10

101 Meru. The slopes of Mount Kenya are occupied up to about 7,000 feet. North of
131 Mount Kenya and the Nyombeni Range are the arid deserts of the Northern Frontier Province, occupied by Samburu, Boran, Somali and other Hamitic-speaking peoples.

133 The land occupied by the Kikuyu tribes is thus a geographically distinct region, consisting of the high plateau, dominated by the massifs of Mount Kenya and the Aberdares, which forms that part of the Kenya Highlands to the east of the Rift Valley. It is a homogeneous zone bounded and demarcated ecologically by plains or high ranges. The plains to the north consist of lavas unsuited for agriculture; east, north-west and south the plains are suitable only for cattle-keeping, and over 7,000 feet the slopes of Mount Kenya and the Aberdares are too high to support crops.[1]

Demographic Data

162 The population of the Kikuyu tribes in 1948 was as follows:[2]

District	*Tribe*	*Population*	*Area in sq. miles*[3]	*Average density per sq. mile*
Kiambu	Kikuyu	251,884	324	777
Fort Hall	"	300,355	583	515
Nyeri	"	179,956	336	536
Embu	Embu	61,747		
	Mbere	29,778		
	Ndia	66,680	1,234	163
	Kichuga	42,727		
Meru	Meru	198,789		
	Mwimbi	19,020		
	Muthambi	5,491	1,371	168
	Chuka	18,480		
	Tharaka	16,505		

There were also many Kikuyu dispersed in other Districts:

District	*Tribe*	*Population*
Nairobi	Kikuyu	51,475
	Embu	4,238
Thika	Kikuyu	21,439
Kitui	Meru	5,101
Nanyuki	Kikuyu	23,287
	Meru	2,921
Trans-Nzoia	Kikuyu	2,219
Uasin Gishu	Kikuyu	12,907
Nakuru	Kikuyu	130,303
Laikipia	Kikuyu	28,068
Mombasa	Kikuyu	3,304

Total Kikuyu population for Kenya in 1948 was:

Kiambu Kikuyu	388,162
Fort Hall Kikuyu	384,851
Nyeri Kikuyu	253,328
	1,026,341

161 Figures showing the rate of increase of population in Kikuyu are not satisfactory. They are available for South Nyeri over the period 1936–1944, and show an increase from approximately 142,000 to 166,000; during this period the average annual increase of males was 2.56%. The total increase rate for the Kikuyu Districts

[1] See Fitzgerald, 1948, p. 253; Hobley, 1938, p. 319.

[2] From published figures of the East African Census, 1948, except for figures for Meru which are from Lambert, 1950, p. 154: the Census figures are given for Locations in Meru, which do not show tribal composition. These figures show only Kikuyu living in these Districts (i.e., they exclude a small minority of immigrants and settlers of different tribal origin who live in the Districts).

[3] These figures exclude public grazing areas and forest reserves, which together come to 2,268 square miles.

3: Leakey E-5 (ca. 1925-1952) 1952
FL10 Kikuyu FL10

PART ONE
The Kikuyu before the coming of the European

I
THE KIKUYU AND THEIR LAND

The Kikuyu tribe, or, as they call themselves, the Agikuyu, is one of the Bantu-speaking peoples of East Africa and the biggest and most important tribe in Kenya. The Mau Mau terrorist movement which is, at the moment, causing so much trouble, is composed almost entirely of Kikuyu people. In consequence, if we are to understand the underlying causes which made it possible for the movement to come into being and to reach the proportions which it has reached, we must know something of the history and customs of the Kikuyu and, still more, we must understand their relationship over the years with the British Government and the other Europeans who have settled in Kenya.

The Kikuyu traditionally trace their origin to a woman Muumbi, who had as husband and father of her children one Gikuyu. The offspring of Muumbi and Gikuyu are regarded as the founders of the nine Kikuyu clans and each clan is named after one of them. According to tradition the Kikuyu first started as a tribe in the Fort Hall district, the exact point of origin supposedly being at 'Mukuruwe wa Gathanga', marked by a large acacia or *Mukuruwe* tree. As the descendants of Muumbi grew in numbers and multiplied they first of all spread over the area which is now the Fort Hall or Muranga district, felling the forest and carving out fields and gardens for themselves and their children. Tradition relates that the only inhabitants before the spread of the Kikuyu and their occupation of this area were a people of small stature and hideous features known as the Agumba, who 'lived in holes in the ground' into which they disappeared whenever they were frightened.

5 Lambert G-5 (ca. 1935-1950) 1950 FL10 Kikuyu FL10
Chuka FL5

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SKETCH MAP OF THE KIKUYU LAND UNIT

SHOWING APPROXIMATE DISTRIBUTION OF TRIBES

SCALE: 1:1,000,000

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5:Lambert--1 G-5 (ca. 1935-1950) 1950 FL10 Kikuyu FL10
Chuka FL5

CHAPTER I

GENERAL DESCRIPTION

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[p. 1] The Kikuyu Land Unit is defined in the first Schedule to the Native Lands Trust Ordinance No. 28 of 1938 and the tribes (1) living therein are the Meru, Mwimbi, Muthambi, Tharaka, Chuka, Embu, Mbere, Gichugu, Ndia and Kikuyu (2). The first five occupy the Meru District, the next four the Embu District, and the last the three districts of Nyeri, Fort Hall and Kiambu. There is a small degree of overlapping, but with one exception district boundaries follow tribal boundaries very closely. A remnant of the Dorobo, still comparatively unabsorbed, lives in the Kiambu District.

1. This use of the word is not intended to imply the complete social independence of the units named.

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2. The spelling of African words adopted in this report, except where they occur in direct quotations, is that most commonly used in official documents. But even in such documents there are many variants. Mwimbi frequently appears as Wimbe, Mbere as Emberre, and Chuka occasionally as Suka. In all the dialects in the Land Unit an unvoiced dental or velar plosive or fricative followed by another tends to become voiced (an exhibition of Dahl's law) and the degree of voicing varies not only from tribe to tribe but even from individual to individual, so that distinction is sometimes difficult to the untrained European ear; we therefore find Gikuyu as well as Kikuyu, Kichugu as well as Gichugu. The tsh sound and its variants are written ch in this report, not c, which is commonly used by missionaries. The bilabial v of Embu, Mbere, etc., sometimes occurs as b, sometimes as v. The half-closed e (or half-open i) is, in ordinary English spelling, sometimes rendered e, sometimes i.

[p. 4]

The Kikuyu Group

C K 101 It seems probable that the Embu, Gichugu, and Ndia are related to the Kikuyu, in that order of remoteness, the Embu certainly being so remote as to have the right to consider themselves a separate tribe. In baraza in 1929 the Embu spokesman told the Committee on Native Land Tenure—"As far as our tradition goes we (Embu) do not originate from the Kikuyu or the Akamba. We are quite distinct from the Kikuyu". But two Embu witnesses before the Land Commission stated that they were Kikuyu as well as Embu, and Chief Kombo of the Mbere, a tribe which claims relationship with the Embu and joins with them in the ceremonial handing-over from generation to generation, told the Land Commission—"I belong to the Mbere tribe, i.e. the Mbere section of the Kikuyu tribe". By then political influence had been at work.

K 101 The Kikuyu people, who constitute by far the largest tribe in the Land Unit, show considerable uniformity and homogeneity among themselves. Some sections have doubtless a greater proportion of Dorobo or Masai blood than others, but the most important division of the tribe today is that imposed by district boundaries. There is, however, as well as a district boundary, a fairly sharp distinction (probably an increasing one) between the Cis-Chania and the Trans-Chania peoples, particularly in the degree of individualism incorporated into custom. To the Kikuyu themselves the two divisions are known geographically as Metume (North of the Chania) and Karura (South of the Chania). The people of Nyeri are known to the Southern Kikuyu as Andu a Gaki (Gaki is the name of a location in the Nyeri District) and to the Gichugu and Ndia as Andu a Nderi and Andu a Mathira. The Gichugu and Ndia call both the Fort Hall and [133] Kiambu Kikuyu Andu a Metume. Metume itself is a ridge south of the Maragua River.

C K 197 Uniformity within the Land Unit is clearly a matter relevant to the subject of this report, and linguistic similarities and dissimilarities have a bearing on uniformity or potential uniformity, though they are, of course, unreliable as evidence of tribal origins. There is in fact a very considerable uniformity in language throughout the Unit and an intelligent member of any tribe or sub-tribe therein (and indeed if we exclude Mukogodo, in the whole Province) can, with a

778 the branches. The customs appear to vary a good deal from place to place. The ritual cutting suggests a similarity with the ritual eating of a totem animal.

173 in regard to the origin of the system of land tenure it is interesting to note that Dr. Leakey says "The Kikuyu claim that in the immediate vicinity of Mukuruwe wa Gathanga where the tribe started there are nine flats of [p. 227] land which represent the original land holdings (1) of the nine daughters of Muumbi."

1. One must suspect some modern political influence here unless in this connection the Kikuyu take "land holdings" to mean "places where they cultivated" or "sites on which they lived."

An old man who lives just south of the Chania told me that the progenitor of the Kikuyu and Kamba tribes lived at Ithanga. One son of his went to Mukurue wa Gathanga and founded the Kikuyu tribe and another went to Ukamba and founded the Kamba. Another old man, who lives near the Karimeno, said that the Dorobo, the Masai, the Kamba, and the Kikuyu had a common origin, their ancestress being known as Nyamwathi, Nyokabi, Nyaikamba or Wakikuyu according to the one of the four tribes she founded which is referred to at the time; her husband, if any, was not named.

Direction of migration

167 The legend recorded by Mr. Tate, unlike Dr. Leakey's, accords well with the traditional information given by the Kikuyu (2) to

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2. Sir H. H. Johnston has suggested that the basal root of the tribal name is kuyu, fish, for he heard the name of the language given as Ikuyu or Gikuyu as well as Kikuyu. He remarks that -kuyu also means 'fish' in Kamba and "may be a name or nickname associated with a forgotten tribal totem." The fact that the Kikuyu eschew

The fact that the Kikuyu eschew

fish as food lends color to this derivation from a totemic name, particularly if the Kikuyu came from the east where they must have lived on the coast, or near one of the large rivers. The non-eating of fish by coast-dwellers is not unknown; there is a section called Makatwa, of the Swahili, even, living at Siyu and elsewhere (possibly of Galla or Somali or Barawa origin) to whom fish is taboo. The variation in the prefix, referred to by Johnston, is merely a manifestation of Dahl's law and a dialectal dislike of g which reduces it in some cases to inaudibility.

early officers of the Administration and others that the Kikuyu had migrated from a country to the east or south-east of Mount Kenya. Mr. G. A. S. Northcote (3), then District Commissioner, Kiambu, is

3. New Sir Geoffry.

quoted by Beech (4) in these words: "... we know the Kikuyu migrated from the east side of Mt. Kenya," and Beech himself states: "... there is indisputable evidence that the A-Kikuyu emigrated from the slopes of Mt. Kenya to this locality" (the present Chura Division of the Kiambu District) and refers to "the slopes of Embu whence the A-Kikuyu ... emigrated to Kikuyu and Kiambu (5)."

4. "Kikuyu system of land tenure" by Mervyn H. Beech,

5. Op. cit.

Dr. Leakey's story, however, may be taken as referring to the formation of the present Kikuyu tribe (as distinct from the Embu and Mbere, who have no such story) as having taken place in the Fort Hall District, which is certainly in accordance with tradition.

[p. 23] As for the areas of the Land Unit now mainly occupied by people indisputably Kikuyu (in the Nyeri, Fort Hall and Kiambu

167 174 p. 307 The foregoing conjectural account deals only with main migrations. There were doubtless minor movements which affected the composition of the tribes after they had settled more or less where they are today. An influx of Kamba from across the Tana would explain, for instance, the Kamba-like characteristics of the Mbere, though an original settlement of pre-Kamba to the north of the Tana and subsequent isolation from their fellow-tribesmen to the south of it would explain them just as well. But even when full allowance has been made for such minor movements, Major Orde Browne's version of the probable migrations, given in explanation of the ethnological make-up of the various minor tribes to the south and east of Kenya differs in some respects from mine, so that his views must be recorded here. He says: "... there seem to have been three influences at work upon the southern and eastern sides of Kenya. These may be classified as 1) a north-westerly invasion, or pressure, from across the Tana; 2) a south-westerly invasion from the north, via Meru; 3) a south-easterly invasion from the western side of the mountain. This classification is purely tentative, and it is impossible to produce much tangible evidence in support of it; it is merely offered as an explanation of the state of affairs found when European administration first appeared in the country."

101 167 174 If these three movements may be taken as subsidiary and, in general, later in date than the main migrations, there is no difficulty in reconciling them with my account. As to the first movement, it seems clear that the Mbere at least came under Kamba influence at some time or other, and a grafting of Kamba on to pre-Kikuyu stock would sufficiently explain their differences from their neighbours in the Unit. With regard to the second movement I have already surmised a southerly movement of the M imbi and Muthambi sections of the Meru people, but I have assumed it to be comparatively recent because the main Meru immigration into Meru proper was itself fairly late in the whole series of movements, and though it restricted the territory of the Chuka tribe, I can find no evidence that it affected the ethnological make-up of that tribe (except in so far as the Muthambi may have some degree of Chuka blood in their veins) or of the Embu tribe still further south. Major Orde Browne's third invasion also presents no difficulty if we take it to be nothing more than a backwash or series (1) of backwashes from a main flood which had

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1. An instance of such a backwash is possibly to be found in the Mbere occupation of Mwea. Mr. J.G.H. Hopkins, in a note in the Embu Political Record, gives the story of an old man Lukengu wa Ngunu, who told him "When my section of the Mbere came to Mwea Embu and Kikuyu lived right in the forest in the upper part of our present country. Even most of Mbere country was forest country ... We Mbere who went to Mwea were a later migration to this country than the main Mbere tribe; we are all the same tribe though." Lukengu named his ancesters for 7 generations, the earliest named being Rutere who, he said, was born at Donyo Sabuk and died there. There were then three generations who lived at Donyo Sabuk but were so harassed by the Masai that they eventually moved to Mwea. Two more generations then lived and died in Mwea between the Thiba and the Tana and the next moved to Mbere, where Lukengu was born.

101 167 174 passed on westwards. But of this movement Major Orde Browne says: "The Embu owed most to the Akikuyu proper, who became less and less characteristic of their main body as they travelled east, until the Ndia Kikuyu, although still calling themselves Kikuyu, adopted many customs and altered their language, until they might almost be considered a separate branch of their tribe. Next to them, the Embu (2) represented the first of the definite 'minor [p. 317] tribes'.

2. Mr. J.G.H. Hopkins, in a note in the Embu Political Record, states: "The Embu state that they always occupied their present country. Some of the old men can give the names of their forefathers for 8 generations back." I can confirm this in the case of one of my informants, Mugambi wa Ndigai wa Mutuamburi wa Muruanja wa Ndiiriri wa Njage wa Muthanga wa Thumi wa Ithanga wa Ngomango wa Igarua. Mugambi is an old man, probably well over sixty. He says all these named ancestors lived in the present Embu country.

101 The already appreciable differences between the Ndia Kikuyu and their more orthodox brothers become much emphasized. Language and customs differ more and more, while the name 'Kikuyu' is dropped, the people calling themselves 'Embu'." My contention is that the customary and linguistic differences between the Kikuyu and the Embu (the lack of clan cohesion for instance, and the more obvious infection of the "h-disease" in dialect in the former) suggest that the Kikuyu tribe is of later formation than the Embu, that it has been subject to a more recent migratory disturbance, and that, while recognizing the probability of occasional partial movements in the opposite direction, we must conclude that the main invasion was from the east, not to the east. I take the view that the Gichugu represent a people less divergent from the pre-Kikuyu type than do the Kikuyu proper, and that they have been longer in their present home and took less time to get there. If, however, we accept the Kikuyu tradition that their tribe had its origin in the Fort Hall District, Major Orde Browne's hypothesis of an actual migration from the west receives support, for the Gichugu and Ndia have precisely the same major clans as the Kikuyu proper. But the Gichugu-Ndia dialect is almost certainly an older form of Kikuyu and it may well be that the major clans were formed and named either in the Gichugu-Ndia area or at a time when the present Gichugu-Ndia dialect was also that of the newly-formed Kikuyu proper somewhere in their present home. This latter would require a back-wash of Kikuyu into Gichugu and Ndia (to explain the major clans), but we could not say that "the Embu owed most to the Akikuyu proper" because the latter would have to be considered a later formation in process of abandoning the pre-Kikuyu dialect and having no effect on the language or social organization of the Embu.

With regard to the northern tribes Major Orde Browne records: "... the Meru tribes merged gradually into their southern neighbors, and it becomes very difficult to say where the Meru really end. Divided among themselves into many sections, they hardly admit of any definite test of origin. The inhabitants of Mwimbe, however, would deny that they were Meru, as would their neighbors of the Igoji; but both sections are, nevertheless, strongly impregnated with Meru customs and idioms." But the mere fact that a section of a tribe, disgruntled for some reason, repudiates a common origin with

In Barnett and Njama E.1-4.1 (1961-1962) 1970 FL10 Kikuyu FL10

CHAPTER 1

AN INTRODUCTION

THE revolution with which we shall be concerned in this book occurred in the Kenya Colony and Protectorate between the years 1952 and 1957. With Uganda, Tanganyika and Zanzibar, Kenya comprised a portion of what was known as British East Africa. In the twilight of the colonial period, on 12 December 1963, this colony achieved its independence after sixty-odd years of British rule. While it is beyond the scope of the present work to deal comprehensively with this historic period, I do intend here to touch upon the major conditions and processes which underlay the revolt in question. To provide, so to speak, a background against which 'Mau Mau' may be more closely and, it is hoped, objectively understood.

Let us consider, in broad stroke, the context within which 'Mau Mau' arose. Kenya covers an area of about 245,060 square miles and is bounded on the east by the Indian Ocean, on the north-east and north by the Sudan, Somalia and Ethiopia, on the west by Uganda and on the south by Tanganyika. Of this territory, approximately three-fifths is poorly watered semi-desert occupied by pastoral peoples such as the Somali, Turkana, Samburu, Boran, Masai and Kalenjin tribes. Roughly, these semi-desert areas are located in the vast former Northern Frontier Province, in the south toward the Tanganyika border and in the east between the highlands and the coastal strip. The remainder of the country, in the central and western regions, includes the Great Rift Valley with its Lakes Naivasha, Nakuru and Rudolph, the mountain plateau to the east ranging from 5,000 to 9,000 feet above sea level and including the twin peaked Aberdare Range and snow-capped Mount Kenya, and the Kenya portion of the Lake Victoria Basin to the west.

The peoples occupying these latter regions comprise the bulk of Kenya's population and its six major 'tribes': the Luo and Baluhya in the west, the Kikuyu and closely related Embu and Meru in the east, the Kamba south and east of the Kikuyu, the

'Europeans' in the central Rift Valley region and the 'Asians' in Nairobi and the other towns. This region being relatively well-watered, most of its rural peoples practise agriculture combined with the keeping of cattle, sheep and goats.

According to the East African Census of 1948 the total African population of Kenya numbered better than five and a quarter million with the Kikuyu tribes comprising 30 per cent, the Luo 14 per cent, Baluhya 13 per cent and Kamba 12 per cent. In addition there were almost 30,000 Europeans and an Asian population (Indian, Arab and Goan) of over 100,000. Apart from the 9,000 European settlers of the 'White Highlands', the bulk of the non-African population lived in the administrative and commercial capital of Nairobi—some 300 miles inland from the coast and surrounded on three sides by the Kikuyu district of Kiambu, the ancient port city of Mombasa, or in one or another of the smaller towns of the Rift Valley Province.

Very generally, the three 'racial' aggregates occupied distinctive positions within Kenya's caste-class spectrum. The European community, though comprising less than 1 per cent of the total population, constituted a kind of 'high caste', reminiscent of long defunct European aristocracies, and occupied a highly privileged position in both the political and economic life of the colony. Internally segmented into a number of business, farming, civil servant, mission, professional and recreational groups, often with conflicting interests, the European community nevertheless constituted Kenya's most unified and integrated population segment. Cross-linked through a wide variety of associations whose memberships overlapped, and fully conscious of their common interests vis-à-vis both African and Asian groups, Europeans tended to react as a single body in the face of any external threat to their continued existence as a privileged minority.

Though ultimate policy and decision-making powers regarding the colony rested with the British Parliament, acting through its Ministers of State for the Colonies, Colonial Office and resident Governor, the European minority in Kenya exercised a virtual monopoly of power in the local governing institutions. Thus in 1948 the Kenya Legislative Council was composed of one Arab, five Indian and eleven European elected members,

When one adds to the European land, tax and wages policies, the restrictions placed upon African cultivation of certain profitable cash crops, such as *Arabica* coffee, and the *kipande* or labour registration system which obliged Africans, on pain of imprisonment, to obtain the signatures of their employers when they wished to seek other work or return to the reserves, it is not difficult to understand the emergence in Kenya of land hungry, labour-exporting African peasantries.

The Kikuyu figured prominently in this process. Of the several large agricultural tribes in Kenya, it is unquestionably the Kikuyu who were affected most immediately and deeply by European settlement. As Kenya's largest tribe, occupying the rich highland regions to the east and south of the Aberdare Range, the Kikuyu provided considerable portions of the land and most of the labour upon which the European farming economy was based.

While most of the White Highlands was obtained by the British from the pastoral Masai, large sections of Kikuyuland, particularly in the rich southern district of Kiambu, were alienated for European use. This land having been densely populated, its alienation left a large number of Kikuyu families landless and homeless. In addition, vast stretches of forest land bordering the region were made part of the Forest Reserve and removed from Kikuyu use.

Between 1907 and 1938 the sporadic nibbling away of small pieces of Kikuyu land—particularly in the Mwariga area of North Nyeri and around Nairobi—combined with the 1915 Crown Lands Ordinance, which made all Africans 'tenants at the will of the Crown', and the refusal of the Kenya Government to issue title deeds to Africans, fostered among the Kikuyu a growing insecurity of tenure and distrust of the white man's motives and intentions. In addition, a rapidly expanding population, reaching an average density of 183 per square mile by 1939 in the Kikuyu districts of Kiambu, Fort Hall and Nyeri (and rising to well over 500 in some areas such as South Nyeri), led to the increased fragmentation of holdings and spread of soil erosion. Land, previously allowed a period of fallow to regain its fertility, now had to be under continuous cultivation. The result, given no significant change in agricultural practice or technology, was a low and decreasing level of peasant produc-

9: Barnett and Njama E.1-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

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9t Barnett and Njama E.1-4.5 (1981-1982) 1970 FL10 Kikuyu FL10

Kikuyu society which were fundamentally incompatible with the imposed colonial system and conditioned an independent response to it. The first of these, a decentralized and democratic political system, fostered among the Kikuyu a deep-seated suspicion of the highly centralized, authoritarian system imposed by the British and a tendency to reject the legitimacy and resist the dictates of the latter. The second, an age-grade system wherein leadership emerged on the basis of demonstrated personal qualities such as skill, wisdom and ability, underlay the Kikuyu rejection of British-appointed 'chiefs' and their tendency to by-pass the latter and organize independent associations under popular leaders when the occasion arose to seek a redress of grievances. Let us now consider these factors in somewhat greater detail.

Prior to their forced incorporation within the British Empire during the 1890's, the Kikuyu peoples fell into four major tribal groupings—the Kikuyu, Meru, Chuka and Embu. They occupied the present administrative districts of Kiambu, Fort Hall, Nyeri, Embu and Meru, plus contiguous areas of varying extent later alienated by the British for settler use. The Kikuyu, or 'Kikuyu proper' as they are frequently termed, were divided into three politically autonomous sub-tribes, each occupying its own distinctive territory. North of the Chania River were the *Gaki* of Nyeri and *Metumi* of Murang'a or Fort Hall; south of the Chania were the *Karura* of Kiambu. A number of smaller sub-tribes of the Meru, Chuka and Embu occupied territories approximating to the current Embu and Meru districts. Though closely related both historically and culturally, in terms of language, religion, world-view and other customary beliefs and practices, neither the 'Kikuyu tribes' nor the 'Kikuyu proper' were integrated within a unitary or centralized political structure. In fact, even within the Kikuyu sub-tribes political power was held by a number of fairly small and semi-autonomous geopolitical groupings.

Among the Kikuyu proper, the largest localized kinship unit was the *mbari* or sub-clan, a land-holding group containing as many as 5,000 persons and comprised of the male descendants of a common ancestor together with their wives and dependent children. The head of the sub-clan, if not the original founder, was chosen from amongst the latter's brothers, sons or grandsons

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

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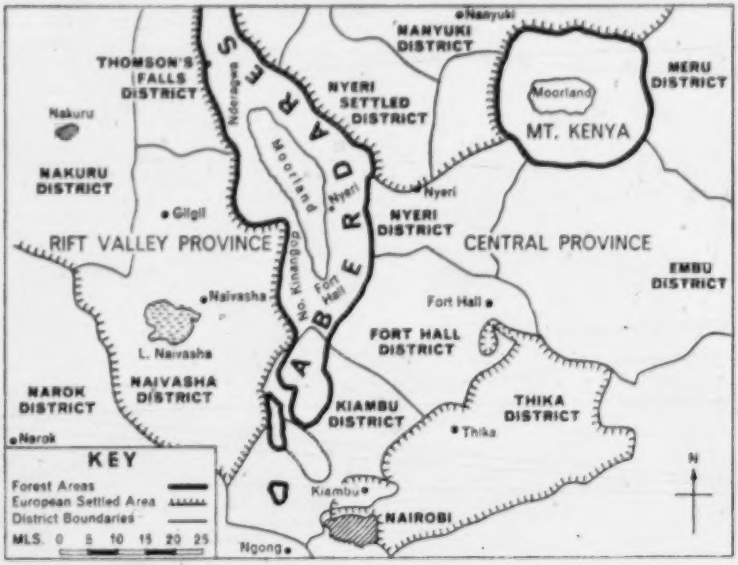
9: Barnett and Njama E.I-4, 5 (1961-1962) 1970 FL10 Kikuyu FL10

herding the animals. Sometimes, when playing with the other boys, I used these eggs like rocks, throwing them at my playmates. When I returned home from the pasture in the evening, I played with the Boer's many children. We often went swimming in the dam or into the forest to shoot birds with our slingshots or simply played and fought in the fields. The European had 12 children so there was always someone to play with. Other African squatter children spent time with me during the day while grazing or morn-



ing and evening times when they came for skimmed milk at the farm's dairy, which was near our hut and [for] which my father was responsible.

As my father had such large herds, which he could not look after himself—being in the big house with cooking and cleaning—he thought it wise to marry a second wife in 1932. By this time my mother had given birth to three more children, all of them girls. Not long after my father became a polygamist, my mother and the three sisters suddenly fell ill and died. I don't know for sure what caused their death, but according to what people said, they were victims of witchcraft—which means they died of quick-acting

14:Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL 10

The information collected directly was supplemented by the replies to two questionnaires issued by the Medical Department to district medical officers, medical missionaries, chiefs of tribes and others interested in the investigation. One questionnaire dealt with the dietary customs of natives and the other with the incidence and etiology of ulcers.

II.—FIELD WORK.

(a) Dietary Customs and Incidence of Disease in the Kikuyu and Masai Reserves.

Dr. J. W. Foster was sent out from the Rowett Research Institute to carry out this part of the investigation, and Dr. J. C. J. Callanan, of the Medical Service in Kenya, was specially detailed to work with him for the first five months.

The two reserves chosen for the investigation were the Kikuyu and Masai, the choice being made on account of the fact that the reserves adjoin while the dietary customs of the tribes are very different, the Akikuyu* being almost exclusively vegetarian and the Masai chiefly carnivorous.

The two Reserve areas were visited alternately during a period of over a year and a half, each trip occupying two or three months. Samples of all foodstuffs in common use were collected and despatched to the Rowett Institute for analysis. The samples consisted of articles of diet in the raw state, cooked foods, edible earths, salt substitutes, and natural mineral waters used in cooking.

A physical examination was made of 6,349 Kikuyu and 1,546 Masai† adult natives of both sexes and all ages. The examination was made under eighteen heads, including stature, weight, chest, abdomen and calf measurements; presence of anæmia; condition of teeth and gums; general physical and muscular development; strength as indicated by the dynamometer; presence of hernia, splenomegaly; ulcers.

A similar examination was made of 2,500 Kikuyu and 254 Masai children. The special object of this examination was to compare the tribal incidence, during the growth period, of osseous deformities, dental caries, periodontitis, anæmia, and general signs of malnutrition.

The subjects examined for physical condition were taken at random from the healthy section of the community in all parts of the Reserves. Great care was taken to exclude any sick native who presented himself. Apart from this, no selection was made, and the records may be taken as representatives of the average native of the Reserves.

An estimation was made of the diseases prevailing in the two tribes. Hospital returns were analysed, but, as it became apparent that, for

* The prefix "A" in Akikuyu has a collective sense, the term "Akikuyu" referring to the tribe as a whole, while the term "Kikuyu" has only an adjectival significance.

† It should be noted that the estimated populations of the Kikuyu and Masai Reserves at the end of 1929 were respectively 795,934 and 48,547.

many reasons, this did not give a complete picture of tribal morbidity, the plan was also adopted of travelling with a medical outfit and offering free treatment to sick natives. By this means, many thousands of natives were seen who, on account of such considerations as the distance involved, or inherent shyness, would never have appeared at a hospital.

(i) *The Akikuyu.*

The Akikuyu are a Bantu tribe, numbering about ¾ of a million, who occupy part of the highlands of Kenya between the equator and 1 deg. south. They are agriculturists and live on a diet which is chiefly vegetarian. Beef may be almost entirely discounted from the diet ; game, fish, birds and eggs are ignored, and the eating of goats and sheep is almost confined to the old men. A goat or ram is slaughtered only at a marriage or other feast, or to remove "thahu" (ceremonial uncleanness). On such an occasion, the old men eat the entire animal with the exception of one leg and the viscera, which are divided among the women and children. Meat cannot therefore be regarded as forming a regular part of the dietary. The amount eaten by the women and children must be insignificant. It should be noted, however, that although so little meat is eaten the natives possess large herds of goats. These are used mainly as currency, instead of as a source of supply of milk and meat.

There are very few cattle in this Reserve and those are in the hands of a wealthy minority. The milk yield of native cows, under native management, is very low. In most cases it probably does not exceed 100 gallons per annum. Hence, very little cow's milk is available.

The great bulk of the Kikuyu diet consists of cereals, tubers, plantains, legumes and green leaves. The males show a preference for cereals and tubers, 60 per cent. of their diet consisting of maize or millet, and sweet potatoes accounting for a further 25 per cent. The women also subsist chiefly on these articles, but add more liberal quantities of legumes and plantains and have a virtual monopoly of the green leaves.

In addition to natural foodstuffs, a common article of diet, especially among the women, is the earth from salt licks. In all the native markets these edible earths are displayed for sale. Another common practice throughout the Kikuyu Reserve is the preparation of a salt substitute by the burning of swamp plants. During recent times Magadi soda has largely replaced these salt substitutes. Evidence was obtained that the consumption of edible earths and plant ashes is more common amongst the women than the men. It appears that the practice is for young children of both sexes to be given food containing these salt substitutes up to about the age of 5 years. Afterwards the custom appears to be confined to the females, and the young boys and men get little, if any. In addition to these salt substitutes, water from special springs is highly esteemed for human consumption and is used in cooking.

9: Barnett and Njama E.I-4, 5 (1961-1962) 1970 FL10 Kikuyu FL10

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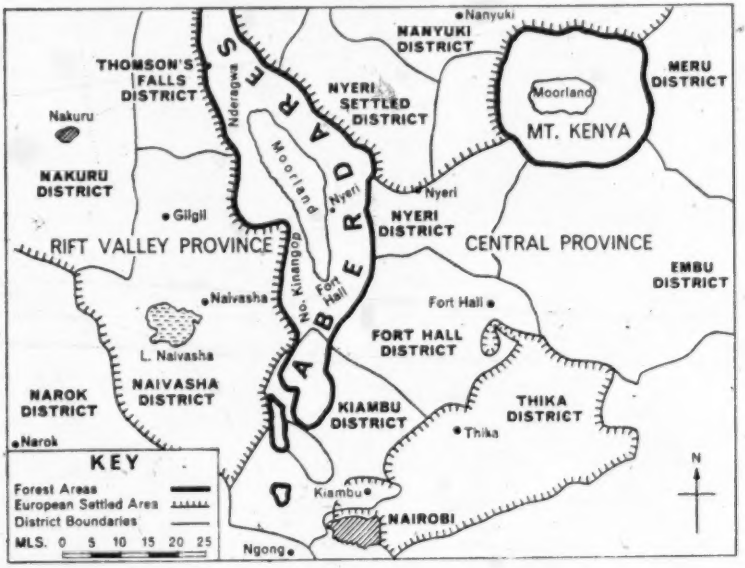

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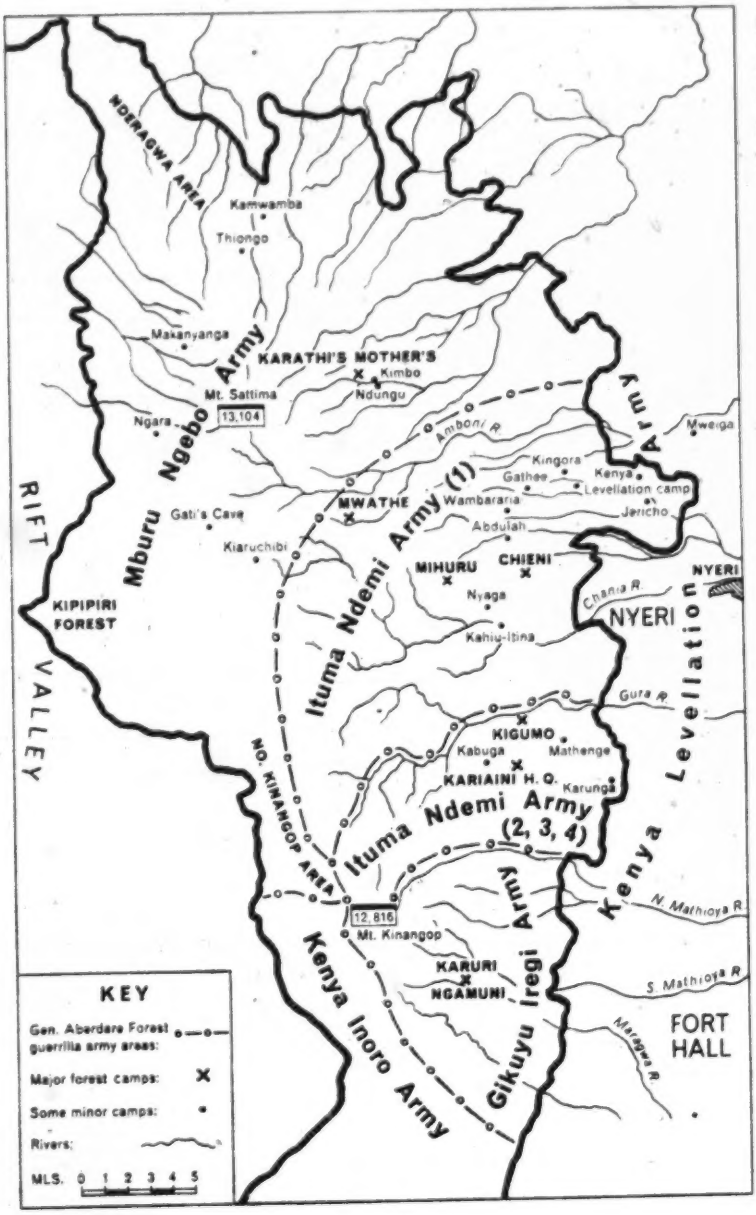
9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10



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9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

three years later. While it is extremely difficult to avoid use of this term, the information I have been able to gather from informants and other sources points inescapably to the conclusion that it is a misnomer.

To begin with, no one seems to know precisely what the term 'Mau Mau' means, as it has no accepted literal meaning in either Kikuyu or Swahili. Some suggest that it 'really' meant *Uma Uma* (Out, Out), referring to the African desire that Europeans leave Kenya, and was arrived at through a traditional children's game wherein the sounds of common words were transposed as in our own Pig-Latin.

A few informants have suggested that one of the defendants at the Naivasha Trial used the expression 'mumumumu' when referring to the whispered voices within the darkened oathing hut and that European journalists present thought he had said 'Mau Mau'. In a similar vein, Karari Njama has recently written informing me that . . .

> After a long research I have come to the conclusion that the first African who disclosed the secrecy of the society at Naivasha police station told a European officer, 'I have been given *MUMA*', an oath. The European being neither able to pronounce nor spell *MUMA* correctly, created his own pronunciation. . . 'MAU MAU'. This error has happened more than a hundred times in this country, especially in the names of mountains, rivers and places. The correct name of Mt. Kenya is *Kirinyaga*. The Akamba people have neither the letter r nor g standing alone in their language and therefore their pronunciation for *Kirinyaga* is *Kiinyaa*, out of which the European, being unable to pronounce it, created *Kenya*.

Mr Njama goes on to indicate what he believes is a secondary meaning of the term 'Mau Mau', invented after the name had already become established. Here, the initials of the name are intended to stand for the Swahili words *Mzungu Arudi Uingereza, Mwafrica Apate Uhuru*, meaning, 'Let the *European return* to *England* and the *African obtain* his *freedom*'.

Perhaps the most plausible explanation regarding the origin of this term was given by another informant who said:

> Mau mau was not a widely known word among Kikuyu. Its only meaning was 'greedy eating,' sometimes used by mothers to

GLOSSARY

IN this Glossary the following phonetic symbols are introduced to avoid using diacritic marks used in current Gikuyu orthography. 104

Phonetic.	*Current Orthography.*
e	ĩ
ɛ	e
ɔ	o
o	ũ

A

NOTE.—Plural nouns beginning with A should be looked for under the singular form, beginning with M.

Aceera. Name of a clan.
Agaciko. Name of a clan.
Agu, "*Agu na Agu.*" Name of an age-grade of a very remote past. Time immemorial.
Airimo. Name of a clan.
Aitherando. Name of a clan.
Aka. Women.
Amboi. Name of a clan.
Angare. Name of a clan.
Anjiro. Name of a clan.
Angoi. Name of a clan.

B

Baba. Father (my or our).
Borori. Country.

C

Ciana. Children.
Ciana ciaku. Your children.
Ciana ciito. Our children.
Ciana irɔgea'thaai. Peace be with the children.
Coco. Grandmother (my or our).

4: Kenyatta I-5 (no date) 1953
FL10 Kikuyu FL10

Cɔmba. Europeans, foreigners.
Cɔrɔ (pl. *Macɔrɔ*). Horn, trumpet; long curved horn.
Cɔrɔ wa ita. War-horn.
Cɔrɔ wa igɔngɔna. Ceremonial horn.

E

Emwe. One.
Embu. Name of a district and of its people.
Ethaga. Name of a clan.

G

Gaɪegɔ. Syphilis. Name of an age-group, commemorating the first appearance of the disease in the country.
Gaturi. Name of a district in Central Gikuyu.
Gecohe (pl. *icohe*). A ring.
Gecukia. Name of certain moonlight dances and songs for young people.
Geka (pl. *ika*). The bottom part of a stick from which fire is drilled.
Gekama (pl. *ikama*). Iron ore, iron slag.
Gekonyi. A prolific creeper with small black seeds used for making beads.
Gekoyo. Name of both the country and the people.
Getara (pl. *itara*). A platform or nest.
Getaro-o. A tray for winnowing or spreading grain in the sun.
Gethaka (pl. *ithaka*). Land in a general sense, bush-land.
Gethamarɔ. A roaring sound uttered by warriors.
Gethambiɔ. Uncooked gruel used generally for ceremonial purposes
Getharia. Lady-killer, or heart-breaker.
Gethathi. An oath-symbol. A stone used for taking oaths and for pronouncing comminations.
Gethugithi. Top part of fire-drilling stick. Drill.
Gethemengo (pl. *ith emengo*). The evil eye.
Gethere (pl. *ithere*). Apron worn at back by warriors for dancing.
Gethii (pl. *ithii*). A cloak or mantle made of skin for men only.
Gethiito (pl. *ithiito*). Amulet, charm.
Gethiito kea agɔ. Magician's charm, or magic.
Gethori. Chest, breast, selfishness.
Gethuuri. Reverend Elder. Mountain.
Getiirɔ. A dance and song for women only.
Getiiri (pl. *itiiri*). A kind of wicker tray, used as a plate or dish.
Getɔɔka (pl. *matɔɔka*). Lily, used for marking boundaries.

Glossary

Getongaɔ. A place where dancers assemble before going to dance.
Getungati (pl. *itungati*). Rear-guard.
Gociarwɔ. To be born.
Gociwɔ. To be burnt.
Gociwɔ ne ɣgociwɔ. He is to be burnt.
Goitanga. To sprinkle ceremonially, libation.

I

Ithanwa (pl. *mathanwa*). An axe.
Ithi. Father (his, hers, thine).
Ithombe (pl. *mathombe*). Spear-head.
Itimo (pl. *matimo*).. Spears.
Itoora (pl. *matoora*). Village, town, city.
Iturangaru (pl. *maturanguru*). Leaves used for ceremonial purposes.
Itwanda. Hypnotising or surprising magic.
Itweka. A peaceful revolution in which one generation takes over the government from the preceding one.

K

Kaare. Ceremonial song, sung only by warriors who have killed an enemy in battle.
Kagutwe (pl. *togutwe*). Leaves used by girls after circumcision, to prevent the lips of the wound from sticking together.
Kamatimo. Elders of lesser grade, lower rank of the *Kiama*.
Kamoinge. A group of people acting together.
" *Kamoinge kɔyaga ndere*." Unity is strength.
Kanya. A small gourd.
" *Kanya gatuni ne mwamokanero*." " Give and take," reciprocity.
Kanya ka igɔngɔna. A calabash used in religious ceremonies.
Kareng'a. A pure-blooded Gikuyu, a nationalist.
Kebata. A popular spectacular day-dance for warriors only, a display of physical fitness.
Kebereti (pl. *Ibereti*). A wide spear used by elders.
Kegeena. A special calabash in which seeds are kept.
Keguni. Benefit, beneficial.
Kehaarɔ (pl. *ihaarɔ*). An open-air place for meeting or dancing.
Kehee. A big boy who is not yet circumcised.
Keheenga. An obstacle.
Kehembe (pl. *ihembe*). Drum, used either for beating or as a receptacle.
Kehiti. An old woman past child-bearing.
Kehinga-nda. Last born, the one that closes the womb.

● 104 *Kakwia.* Curative, that which cures.
Kakongoyo. A useless or thoughtless person. Babbler.
Kakuroko. A resting-place, place of retirement.
Kaimba (pl. *aimba*). Corpse.
Kambani. Lady-killer or heart-breaker.
Kakwia. To cure.
Kaina. To dance or sing.
Kaingata ngoma. To chase away evil spirits.
Kairugo. Taking an oath by tasting the soil, swearing by the earth.
Kamumunda. To smash to smithereens.
Kamanya ooru na wega. To know good and evil.
Kanora. To be fat or fertile.
Kanyirwo ne ngoma. To be possessed by evil spirits.
Karathimiithia. To ask for blessing, to lead a prayer.
Karingo thenge. Swearing by killing a goat, by breaking its bones.
Karuta. To take out, to do, to train.
Karuta igongona. To offer a sacrifice.
Karuta mugiro. To purify, remove pollution.
Kuoha Nyeki. To tie the grass; phrase used in asking a girl to select her partner for talking or playing with.
Kuuma mugwo. The breaking of branches from the sacred tree for circumcision ceremony.
Kwaja. To shave, to dig.

M

Macoo (sing. *coo*). Horns, trumpets.
Maa. Water.
Maa'ma inkawa. "Axe water"; cold water used for numbing the sexual organ before operating.
Maa na gookerera maiinagwera mundo. Flowing water waits for no man.
Mageria. Temptations, trials.
Magetha. Harvests.
Magetha ma Njahe. The season of harvesting Njahe.
Magetha ma mwere. The season of harvesting millet.
Maguta. Oil, fat.
Maguta ma mbaraki. Raw castor oil.
Mahoichia. Herb used for embrocation.
Mahio. Flocks and herds.
Mahori. Lungs.
Mahuti. Rubbish.
Mbari. Family group, clan or sub-clan.
Mbari ya Mumbi. Mumbi's family group, Mumbi's tribe or nation, Gekuyo people.
Mbari ya Abasi. Ethiopians.

4: Kenyatta I-5 (no date) 1953
FL10 Kikuyu FL10

Mbu. Seeds.
Mbiro. Soot, black powder; lamp-black.
Mbuo. Beans.
Mbuuku ya Ndakiio. A small calabash in which purification water is carried.
Mburi ya thaki. A goat or sheep given by a junior warrior to his seniors to entrance fee to a higher grade.
Mbuta. A lock.
Mbura. Rain.
Mbura ya mwere. The season of short rain commencing in October.
Mbura ya Njaka. The season of long rain commencing in March.
Mogo. Shaving ceremony, performed a few days after circumcision.
Monge. Fatigue.
Meri ya Mokengo. Oblivion.
Mrutia. Breadth.
Mutugo ya Ngumiini. Noble challenge, good behaviour.
Mukurahuki. "Nosy Parker"; busy, interfering person.
Muro (pl. *Miuro*). Sticks used by initiates after circumcision.
Muciari (pl. *aciari*). Parent.
Muciarirkania. Midwife.
Muciarwa (pl. *Aciarwa*). One who is ceremonially adopted, blood-brother.
Mucie. Home, homestead, village, town.
Mucirii. A judge, a spokesman with legal training.
Mugai. Divider, benefactor, God, creator.
Mugeeka wa Mwaji. Barber's present; a string of beads given by the initiate to her or his spouse.
Mugendi. Traveller.
Mugere. A shrub used in taking oaths or uttering curses.
Mugio (pl. *Migio*). A shrub whose bark is used for making ornaments.
Mugiro (pl. *migiro*). Taboo, defilement.
Mugunda (pl. *migunda*). Garden, plantation, farm.
Muguri (pl. *Aguri*). Buyer, purchaser.
Mugweka (pl. *mugweka*). A shrub whose bark is used for making ornaments.
Mugumo. A sacred tree, parasitic wild fig under which sacrifices are offered to Ngai.
Muigwithania. Uniter, reformer, the one who unites in one cause (a Gikuyu journal). Unifier.
Mukuri wa ngoa. One who scrapes the hair from skins.
Mukuruga (pl. *mukuruga*). Clan, division of a tribe.
Mukiki. A bride, from day of marriage to childbirth.
Muksi (pl. *aksi*). One who is given cultivation rights on another man's land.
Mukoiko. Herb used for purification and other ceremonies.
Mukoroka. Herb used for purification and other ceremonies.

4: Menyasa 1-5 (no date) 1953
FL.10 Kikuyu FL.10

● 109 *Mũiru* (pl. *Aĩrũ*). Cousin.
Mũirũrũ (pl. *Aĩrũrũ*). Young unmarried woman, circumcised girl.
Mũiru. A partner, co-wife.
Mũkangarĩa. A creeper used for ceremonial and curative purposes.
Mũkawa. A herb used for purification and magical purposes.
Mũkũa. A shrub whose bark is used for making string.
Mũkũrwa. A herb used for purification ceremonies.
Mũkuru. Elderly person, senior.
Mũkurwe wa Gĩkũyũ. A traditional sacred place where the Gikuyu people are believed to have originated, the first Gikuyu homestead.
Mũkuyu (pl. *mikuyu*). Fig tree (sacred).
Mũndũ. A man, person.
Mũndũ-mũrũrũ. A lie-man; a title attained after circumcision.
Mũndũ-mũgo. Malicious man, magician.
Mũndũ-mũgo-wa-ita. A war magician.
Mũndũ-mũrwaru. A sick man.
Mũnene. A chief, ruler.
Mũnjũkia. A herb used in purification ceremonies.
Mũnyinyi. Junior, younger. Small.
Mũnyonga. Deciduous tree; stinkwood, a herb used for magical purposes.
Mũnyũũ. Good luck.
Mũrago (pl. *Mirago*). A creeper used for making glasses.
Mũrandi. Wrestler, person, creator; name of the first Gikuyu woman. The mother of Gikuyu nation.
" Mũrandi arugaga na ngiri." A person cooks with broken pots.
Mũrandi. Pocket.
Mũra wa ndũme. The bottom part of a spear.
Mũrathi (pl. *Arathi*). Seer, prophets.
Mũrigiti wa Mĩgwanja. Protector of dangers, magical protector.
Mũru (pl. *Aĩrũ*). Son of.
Mũry (pl. *Mĩry*). A digging stick.
Mũrogi (pl. *Arogi*). Wizard, witch. One who practices black magic.
Mũrũthi wa mwĩrĩ. One who was born in a homestead first thing in the morning.
Mũrungu, Ngai na murungu. A ceremony of keeping the gods awake.
Mũrwarĩ (pl. *rwarĩ*). Warrior.
Mũrwene. Younger brother or sister.
Mũrũru. Liquid honey.
Mũrwĩtĩa. Circumciser, operator.
Mũsambũ, Mũsigiriana. Wood from which the staff of the *Kiama* is made.
Mũsũkũmania. Purifier.
Mũsumaya. Sacred tree used in initiation and other ceremonies.
Mũtara wa Ngĩgĩnya. Sacred grove, under which rituals are performed.

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Mbe wa cime. A stick which joins the two halves of a spear.
Mbe wa Ngai. Tree of God, sacred tree.
Mbe wa undani. Animation magic.
Mbeci. Herb used in purification ceremony.
Mbergi (pl. *Arogi*). Trapper.
Mbethigo. Medicine.
Mbethigo wa rwendo. Love magic.
Mbokomaki (pl. *Arokomaki*). Judge, ruler, spokesman.
Mbokomaki wa rika. Leader or spokesman of an age-group.
Mbokomaki wa Burori. Ruler of a country, a king.
Mbokoni (pl. *Arkoni*). One who is given cultivation and building rights on another man's land.
Mbokugi. A staff of office carried by elders of the *Kiama*.
Mbokuya (pl. *mbokuya*). Day.
Mbokungi wa ithiro. A maker of charms or amulets.
Mbokuri (pl. *Arkuri*). A relative-in-law.
Mbokuri (pl. *Arkuri*). An elder. A married man with grown-up children.
Mbokuri wa igongona. Elder of the Communal Council.
Mbokuri wa kiama. Elder of the Traditional Council, educator.
Mbolori (pl. *arori*). A spinner, a supporter.
Mbotho. Bad luck.
Mbotima (pl. *Mbotima*). A staff of office carried by elders of the *Kiama*.
Mbuagaro. A procession.
Mbuairo (pl. *Mbuairo*). Flute.
Mbuanio (pl. *Arumio*). Lady.
Mbuno. Trouble.
Mbunga (pl. *Mbunga*). Tunnel, underground passage.
Mbuono. Oath.
Mbuono wa muiko. 'Warriors' oath.
Mbuthi. The work of building.
Mbuthi igoro. Creeper used in purification ceremony.
Mbuthukumu. Backgrossity.
Mbuthuki (pl. *Athuthi*). Warrior.
Mbuvgi. The name of an age-group.
Mbuzi (pl. *Mbuzi*). Ewe.
Mbuzirki (pl. *Arubi*). Hyaena, bush-man.
Muduruwa wa muiko. 'Warriors' oath.
Mueni (pl. *wa*). Owner.
Mueni-Ngai. God.
Muenge (pl. *Mienge*). A small spear worn by women.
Mueniroro. 'Warriors' long spears.
Mueni. Barber.
Mueru. Body.
Mu ri (pl. *Miri*). Moon, month.

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Mwondwe. A shrub used for making strings.
Mzungu. A European (Swahili).

N

Nda. Stomach.
Ndamathia. A sacred monster which is believed to have lived in rivers. National totem.
Ndemi. An age-group of the remote past.
Ndere. Mortar.
Ndereri. " Getire ondo wa ndereri "—Nothing is impossible.
Ndia ngiri. Deep, still water ; deep pool in a river.
Ndogamoki. Herb used for curing wounds and sores.
" *Ndoire nyiki ta morogi.*" I live like a wizard.
Ndokoyo, thiya na ndokoyo. Axe used for carving hives, etc.
Ndoma. Arum lily.
Ndoogo. Warriors' war-dance.
Ndoogo ya ita. A war-cry accompanied with jumping dance.
Ndorobo. Hunter, a race of hunters.
Ndorome. A fat ram.
Ndua. A large calabash for fermenting beer.
Nduma. Darkness.
Ndundu ya athamaki. Council of judges, spokesmen.
Ndundu ya atumia. Council of women.
Ndundu ya mocie. Family council.
Ngai. God.
" *Ngai ndigiagiagwo.*" God is not pestered.
Ngangae. Slags, blooms.
Nganviti. Fineness, high quality.
Ngaragari. Balls, pellets.
Ng'aragu. Hunger, famine.
Ngatha. Noble, generous person.
Ngumi. Thrilling sounds uttered by women in applause.
Ng'enda the ndiagaga morogi. Nothing treads that cannot be trapped.
Ngeo. Pieces of a broken pot.
Ngerewani. Advance guard.
Ngiri. A thousand.
Ngiria. A beetle used for magical purposes.
Ngoima (1). A ceremony for sealing marriage arrangements.
Ngoima (2). A fat sheep.
Ngoma. Spirits, good or bad.
Ngoma cia aciari. Spirits of parents.
Ngoma cia agoo. Spirits of magicians.
Ngoma cia riika. Spirits of an age-group.
Ng'ombe. A cow, cattle.
Ng'ombe ya igongona. A ceremonial cow.

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Ng'ondo. Land, cultivated or uncultivated; *Gethaka.*
Ngɔɔ. A branch of banana tree, banana bark.
Nguɔ. Clothes, garments.
Nguɔ ya maribe. A kind of women's dress.
Nguɔ ya ngɔrɔ. A cloak worn by women.
Ngurarɔ. A sheep killed in the preliminary arrangements for matrimony.
Nguro. A dance in the form of drill, for men only.
Ngwati. A tassel, below the head of the male organ.
Ngwataneɾɔ. Joint property, partnership.
Ngwekɔ. Fondling, caressing.
Ngwekɔ ya Gecɔmba. European (i.e. vulgar or lustful) sexual intercourse.
Njahe. A kind of Gikuyu bean.
Njama. Council.
Njama ya arɔgi. Council of wizards.
Njama ya ita. Council of war.
Njama ya itwika. Council of the Revolution.
Njama ya kerera. Traditional Council.
Njamba. A brave man, hero.
Njɛgɛni. Stinging-nettle.
Njera. Road, path.
Njingiri. Small rattles.
Njogo. Tree peas.
Njongwa. A specialised dance for young men only.
Njɔki. Beer, any alcoholic drink.
Njɔki ya gothugumitheria mbori. Beer given in celebration of the first instalment of *roracio.*
Njɔki ya ngorarɔ. Beer for celebrating an engagement.
Njɔki ya njoorɔ. Beer given to a girl's parents in a formal proposal.
Njɔki ya ooke. Honey beer.
Nyakiambi. Head wife, first wife.
Nyamo-Njoru. A fierce animal.
Nyina. Mother (his, hers, theirs).
Nyokwa. Mother (your).
Nyɔndɔ. Breasts.
Nyɔni. A bird.
Nyɔni ya monyaka. Lucky bird, i.e. lucky omen.
Nyɔta. Thirsty.

O

Ocoro. Gruel.
Ogembe. Millet (small).
Ohɔrɔ. News, affairs, matters.
Oiru. Jealousy.

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Okamini. Generosity, nobility.
Ombani. Attractiveness to the opposite sex.
Ombani na ŋgweko. Attractiveness to the opposite sex, friendship based on sexual intercourse.
Onɔru. Fatness, fertility.
Ooke. Honey.
Oomo. A kind of medicine to stimulate bravery and perseverance.
Oriro. Mystery, wonder.
Otɔgi. Poison.
Ororo. Bitterness; poison for arrows.
Orugare wa nyɔndɔ. Warmth of the breast.
Oruma wa kiti. Hyena's pit or cave.
Otaari wa mocie. The family's traditional education.
Othamaki. Kingdom.
Otɔnga. Wealth.

R

Riige (pl. *Mariige*). Door.
Riika (pl. *Mariika*). Age-grade.
Riika remwe. Belonging to one age-grade.
Rogambi. A small bell for ceremonial purposes.
Rohuhɔ. Wind, evil spirit, spirit of wind.
Rokwarɔ. A strip of goat or sheepskin worn ceremonially.
Rong'otho. Clitoris.
Rooa (pl. *Njoa*). Skin.
Rooe (pl. *Njooe*). Rivers.
Roraçiɔ. "Dowry," lobola.
Rorere. Tribe, nation, race.
Rothukɔ. Enticement, magic, magnetic power.
Rwenji. Razor.

T

Taata. Aunt.
Taatha. Contents of the stomach.
Tene. Long time ago, *tene na tene*, ever and ever.
Thaai. Peace, tranquillity.
Thaata. Barren.
Thahu (pl. *Mathahu*). Taboo, defilement.
Thaithayai. Praise, beseech.
Thaka. Handsome, beautiful, beauty.
Thakame. Blood.
Thangari. Couch-grass.
The. The world, the earth.

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Thego. A small calabash used for carrying gruel in circumcision dances. 104 ●
Thenge. He-goat.
Thingira. Man's hut, bachelor-hut.
Tho. Enemy.
Thogwo. Father (yours).
Toturi. Corners.

W

Waine. Initiates' song after circumcision.
Wakeri. Form of greeting used by a girl to her sponsor.
Wakia-maito. Form of greeting used by a child to her aunt.
Wakia-mware. Form of greeting used by an aunt to her niece.
Wakine. Form of greeting used between members of the same age-grade.
Watu wa Mngu. People of God; prophets, seers (Swahili).

[p. 330 is blank]

5:Lambert--1 G-5 (ca. 1935-1950) 1950 FL10 Kikuyu FL10
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CHAPTER I

GENERAL DESCRIPTION

C K 101 131 [p. 1] The Kikuyu Land Unit is defined in the first Schedule to the Native Lands Trust Ordinance No. 28 of 1938 and the tribes (1) living therein are the Meru, Mwimbi, Muthambi, Tharaka, Chuka, Embu, Mbere, Gichugu, Ndia and Kikuyu (2). The first five occupy the Meru District, the next four the Embu District, and the last the three districts of Nyeri, Fort Hall and Kiambu. There is a small degree of overlapping, but with one exception district boundaries follow tribal boundaries very closely. A remnant of the Dorobo, still comparatively unabsorbed, lives in the Kiambu District.

1. This use of the word is not intended to imply the complete social independence of the units named.

C K [104]

2. The spelling of African words adopted in this report, except where they occur in direct quotations, is that most commonly used in official documents. But even in such documents there are many variants. Mwimbi frequently appears as Wimbe, Mbere as Emberre, and Chuka occasionally as Suka. In all the dialects in the Land Unit an unvoiced dental or velar plosive or fricative followed by another tends to become voiced (an exhibition of Dahl's law) and the degree of voicing varies not only from tribe to tribe but even from individual to individual, so that distinction is sometimes difficult to the untrained European ear; we therefore find Gikuyu as well as Kikuyu, Kichugu as well as Gichugu. The tsh sound and its variants are written ch in this report, not c, which is commonly used by missionaries. The bilabial v of Embu, Mbere, etc., sometimes occurs as b, sometimes as v. The half-closed e (or half-open i) is, in ordinary English spelling, sometimes rendered e, sometimes i.

GLOSSARY OF KIKUYU WORDS USED IN THE TEXT

104 (Many of the words occur in several of the languages of the Unit. The language indicated in this glossary is that in which the word occurs in the text.)

chiara, bear, give birth to
chiaruo, be born
endia, sell, " receive payment in respect of
githaka, bush, bush land; individual, family or clan land holding
gura, buy, "buy, " make a payment in respect of
ira, white earth, diatomite, diatomaceous earth
itoka, "lily" (Grinum sp.)
ituika, itwika, handing-over ceremony from one generation to the next
kihutia, tree or shrub, possibly the muhuti, Erythrina tomentosa
mbari, extended family, clan
miungu, tunnels, underground passages
mugumo, wild fig tree, Ficus Hochstetteri and Ficus Thonningii
muguri, buyer, "buyer, " one who makes payment (for)
mukeu, tree or large shrub, Dombeya spp.
mukuha, needle, bodkin, symbol of binding
mukuru, elder, old man
mukurue, mukuruwe, tree, Albizzia gummifera
mukuyu, wild fig tree, Ficus mallatocarpa and Ficus sycamorus
muringa, tree, Cordia Holstii
mururi, tree, Trichilia emetica
mutamaiyu, tree, "Brown Olive, " Olea chrysophylla
mutegi, trapper
muthai, tree, Schefflera Volkensii
muthamaki, leader, outstanding personality, adviser
muthambania, lit. "one who makes mtually clean, " used technically like muthambia (q. v.) and of the special case of an heir or temporary representative of a deceased man
muthegi, shrub, also called muthithii
muthoni, pl. athoni, relative-in-law, the other party to a transfer of a certain class of object

104 muugu, pl. miugu, piece of land retained for use by a "seller's" family
muumbi, one who fashions, moulds, a creator
mwasi, pl. asi, hunter, nomad, autochthon
mwathani, commander, director
mwathi, pl. athi, hunter, autochthon, Dorobo
mwati wa njegeni, "maiden ewe of the stinging nettles"
mwendia, seller "seller," one who receives payment (for)
mwendia ruhiu, lit. "seller of the sword," one who contracts a matrilocal marriage (used in various technical senses)
mwene, pl. ene, owner, share owner (according to Kikuyu law)
ndia, arrow for cattle bleeding
ndurume va ngwatura, "ram for the dividing"
Ngai, God:
ngoma, spirits, ancestral spirits
ng'undu, individual, family or clan land holding, more often called githaka in southern Kikuyu
riha, pay, hand over money or other property
ruenji, razor
rukwaro, strip of skin or hide used ceremonially
ruoro, branding iron
tatha, stomach contents of slaughtered animal
thahu, "ceremonial uncleanness," condition incurred by breaking a taboo
thoni, shame, shyness, polite behavior
ugembe (ugimbi), small millet seed, grain
uthoni, correct demeanour, the relationship of intermarried families, etc.
watho, order, command

7:Routledge & Routledge E-5 (1905-1907)1910
FL10 Kikuyu FL10

was to proceed on the same lines in dealing with the matter collected. All reference to books on the subject was therefore sedulously avoided until these notes had been cast in their final form. They have therefore, at least, this advantage, that they are a record of independent observation and unbiased by the theories of others.

With two diverse objects in view, the popular and scientific, a certain difficulty has arisen in the preparation of the pages which follow. The general reader naturally desires what may be termed an "impressionist" view of native life. The scientist, in his armchair at home, clamours for as numerous and accurate details as possible, whether their immediate relevance to any point at issue is or is not obvious.

An attempt to solve the problem by relegating lengthy detail to the Appendix, has not proved feasible. It is therefore necessary to rely, not without considerable confidence, on the discerning power of the reader to skip those parts which to him personally are not of interest. From this aspect a certain amount of repetition, which occurred in the original essays, has been allowed to remain, in order that each subject may be comprehensible on its own account.

In dealing with nomenclature, an English word has always been preferred to a Kikúyu, where the meaning is identical. Where the Kikúyu and English terms represent in the main the same idea, but with a certain difference of meaning, such as N'gaí and God, N'gó-ma and Spirit, the two are employed interchangeably. The use of the native word alone is in such cases apt to be confusing to all but the most conscientious reader, while that of the English term itself is somewhat misleading.

Swahili words have been employed in only a very few instances, where, as explained elsewhere, they have passed into common use amongst Europeans.

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In this family of languages, words are inflected at the beginning and not at the end, thus, M'ki-kú-yu (singular) makes A-ki-kú-yu (plural).

In all native words and names the Geographical System of spelling has been followed: in this the consonants are sounded as in English, and the vowels as in Italian. No hard-and-fast rule has been followed in the form of presentation of words; it has been thought that the interests of the reader will be usually best consulted by dividing these into their component syllables and noting the accentuation; but this practice has been abandoned where a word very frequently recurs, and its constant repetition in this manner might seem unnecessary and pedantic.

With regard to the responsibility for the collection of material, speaking generally, my husband's observations were those which dealt with dress, ornaments, and the arts and crafts of life, that is, the greater portion of Part I.; my own, those appertaining to the women, and to social and political life, contained in Part II. On the difficult subject of religion, Part III., we each made notes or attended ceremonials as seemed feasible. The folk tales were obtained by me in the time left at my disposal during his shooting or other expeditions.

It is obvious that there are certain drawbacks, from the reader's point of view, associated with this dual authorship, and the consequent change of personality in the writers, especially in Part III. These it has been sought to reduce as far as possible, but in certain cases it is, as will be seen, impossible to dissociate the description of events witnessed, or the account of a conversation held, from the individuality of the recorder.

It is to be hoped that there may also be corresponding advantages derived from the impressions of two observers approaching similar topics from the different aspects in which

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LOU-BE'-A BIN CHA'-RIS . .	My wife's personal attendant, the son of a Swahili father by a Masai mother, brought up in Kikúyu.

Other Akikúyu throughout the country who more especially gave us assistance were—

MUN'-GÉ	An important chief whom I had known well for some years.
KA-RU'-RI	Another influential chief, also well-known to me.
N'DU-I-'NI	A chief. My wife on one occasion resided near his headquarters.
RA-ZI'-MI	Father of N'duíni. The above visit was paid in order to gather information from him.
"JASH'-U" WA KA'-RU'-RI . .	Under instruction by Mr. McGregor.
N'JO-RO'-GI	Servant to Dr. Crawford.

This list does not, of course, take into account the numerous elders, Medicine-Men, artificers in iron and pottery, and other natives of Kikúyu with whom we constantly came into contact, and who all added in greater or less degree to our knowledge of the subject in hand.

All the articles figured in this book, with one exception, together with others, have been accepted from us by the British Museum. Particular attention is called to a series which will there be found that illustrates, step by step, the method of making a primitive pot.

The following Swahili terms, for which there is no English equivalent, have been employed throughout, rather than the corresponding words in Gekikúyu, they having passed into common use among Europeans in East Africa :—

ASKARI OR ASIKARI . . .	An armed retainer.
MARLI OR MALI	Compensation paid to the family of a girl by her intended husband for the loss of her services.
SHAMBA	A cultivated plot of ground.
SHAURI	Discussion, also the result arrived at, an agreement.

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GLOSSARY

Ankle bell	GIN-GI'-RI.
Anklet	N'GU'-GU.
Ant-bear	MA-HUN'-GU.
Anvil (stone)	MU-HI'-GA.
Apron (ornamental)	SI'-RA.
„ (woman's)	MWAN'-GO.
Armlet of ivory	N'GO'-ZO.
„ of brass wire	KI-CHAN'-GO.
„ of wire	MU-LEN'-GA.
Bag for medicine	MON'-DO.
Banana, a choice variety	N'JU'-RU.
Band (embroidered, ornamental)	KI-NI-A'-TA.
Bead, a rare form of	MU-KU-NUN'-GU.
„ a kind of	MU-GA'-SI.
Beads made of a scented wood	MU-HU'-TI.
Bee-box or hive	MWA'-TU.
Beetle, a valued form of	N'GI-RI'-A.
Bell for ankle	GIN-GI'-RI.
Bellows used by blacksmith	MU'-RA.
„ (smith's), wooden slips closing mouth of	MI-KUM-BA'-TI.
Bird-scare	KE-HU-RU'-TA.
"Boma"	LU-GI'-LI.
Born again, to be	KO-CHI-A-RU'-O, KE'-RI.
„ of a goat, to be	KO-CHI-A-RU'-O M'BOR'-I.
Bow, *n.*	U'-TA.
Boy, big, uncircumcised	KI'-HE.
„ small	KA'-HE.
Bracelet, part iron, part brass wire	LU-GU'-CHI-O.
„ whipped with fine wire	MU-HUN'-I-O.
Brass, the metal	KI-CHAN'-GO.
Bull-roarer	KE-HU-RU'-TA.
Cape of man, cloak of woman	N'GU'-O.
Caterpillar	TA'-TU.
Cattle boma	KY-U'-GO.
Chain, *n.*	KI-LEN-GE'-RI.
„ a form of	MU-I-NOR'-O.

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Chain, loose links of	GA-ZI'-KA.
Charcoal	MA-KA'-RA.
Chest or thorax	N'GOE'-I-O.
Chew (bark), to	KU-TA-NU'-KA.
Clamp, wiredrawer's (complete)	RU'-GA.
" " name of part	RO'-GA.
" " "	KE-RA'-SI.
" " "	NGO'-ME.
Claws	MA-HUN'-GU.
Clay, a bar of	MUN'-DU-A.
Collar worn by boys	NGI'-LA.
Collarette, *n.*	I-KEN-I'-A.
Copper, *n.*	MI-NI-A'-KA.
Counter in lot-casting	MBE'-GU.
Crowbar, *n*	MU-GA-RU'-RU.
Crucible (hole in ground, lined earthenware, for smelting iron)	I-LI'-MA.
Curse, special dying	KI-RU'-ME.
Dance, a form of, by women	N'DU'-MO.
" by boys	N'GOI'-I-SA.
" by boys only	KE-BOI'-I-A.
" by men and women together	KE-CHU'-KI-A
" " " "	KEO-NA'-NO.
" " " "	KU-I-NE-NE'-RA.
" " " "	MU-GOI'-O.
" by warriors only	N'DI'-RI.
" " "	KI-BA'-TA.
" by women	GE-TI'-RO.
" prior to circumcision	MAM-BU'-RA.
Dish, *n.*	KI-HU'-LI.
Dress of men, part of d. of women	N'GU'-O.
" part of woman's	MU-ZU'-RU.
" " "	MWAN'-GO.
Drinking horn	LU'-HI-RE.
Ear cylinder	MU'-TI WA GU'-TU.
" ornament	MI-IN'-DO.
" "	GO-SO-REI'-I.
" " formed by spiral of wire	HU-LA-HU'-LI.
" " like a stick	CHU'-MA.
" " made of grass, stem worn in cartilage	MU-NI-E'-KI.
" " worn in lobe	KE-CHU'-I.
" " worn in lobe	KI-LIN-GI'-TI.
" the cartilage of the	DU-GE'-RA.
" the lobe of the	GU'-TU.
" quill	RON-I-OE'-I.
Ear-rings for expanding the ears	NDE'-BE.
Elder, *n.*	KI-A'-MA.
" first step	MO-RAN'-JA.
Expel, *n.*	KO-TA-HI-KI'-A.
Exorcism by a Medicine-Man	TA-HI-KA'-NI-A.

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Fence	LU-GI'-LI.
Finger ring	KI-CHU'-HI.
Fire stick, the upper	U-LIN'-EI.
„ the lower	JE'-KA.
Garter	MU-THAN'-GA.
„ or knee-band (wide)	MI-CHI'-NO.
Girdle worn by boys dancing prior to circumcision ceremony	THI'-RA.
Girl, big, not yet circumcised	KI-RI'-GU.
„ big, on having undergone circumcision	KA-RE'-GO.
„ little	MOI-RE'-TU.
Glass paper (natural)	MU-KU'-O.
God	NGAI', ceremonially MWI-NE-NYA'-GA (*i.e.* possessor of whiteness).
Gourd, a form of	MBOO'-THU.
„ dish	KI-HU'-LI.
„ for lot-casting	MWA'-NO.
Granary	I-KUM'-BI (*pl.* MA-).
Guage, wiredrawer's	U'-TA.
Hammer, *n.*	KE-LI'-HA.
Head band fringe	MU-I-NOR'-O.
Head-dress, special, worn by boys prior to circumcision ceremony	MU-HI'-RO.
Hive or bee-box	MWA'-TU.
Hole	I-LI'-MA.
Horn, drinking	LU'-HI-RE.
Hut, special temporary circumcision	KI-KAN'-DA.
Iron ore	MU-SAN'-GA.
„ the metal; pig of iron	KI-KA'-MA.
„ wire	MU-REN'-GA or MU-RIN'-GA.
Kenya, Mount	KI-RE-NYA'-GA.
Knife, a form of	KA'-HI-YU.
Lad	KI'-HE.
Lead, the metal	GO-SO-REI'-I.
Leg ornament	MU-THAN'-GA.
Lever, *n.*	MU-GA-RU'-RU.
Lot bottle	MWA'-NO.
Mallet, wiredrawer's	JU-GU'-MA.
Man, *n.* (young warrior)	MWA-NA'-KE.
„ of middle age	M'ZUR'-I.
Medicine-Man	MUN'-DU MU'-GU.
Medicines	CHEM'-BE (compounded). GON'-DU. IR-A. KA-GU'-MO. KAN-U'-GU. KI-HO-HO (from plant KI-HIN-GA).

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Medicines (*continued*)	KIN-OR'-I-A. LU-SU-KO (from plant MU-HU-KU'-RA). O'-MU (from plant MTAN'-DA). MU-CHAN-JA MU-KA. MU-KO-SHO. MU-KU-RU'-KA. MU-KU'-YU. MU-RU-RI. MWI'-TI-A. NGON'-DU. RU-SU'-KU. Cf. LU-SU'-KO. SI-AR'-I. U-THEN'-GI. U'-MU.
Mole	HU'-KO.
Mole-trap	KI-HEM'-BE.
Necklace	LU-LI'-GI.
" a form of	MA-LI-LI'-CHU-A.
" child's	MA-LI-GI-RI'-GI.
" form of	MANG-OI'-O.
" of copper	MUI-NA'-KA.
" of plaited string	N'OI'-O.
" form of	MA-LI-LI'-CHU-A.
Neck ornament	MU-HI'-NI-O.
" " boy's	KI-BAN'-DI.
Nozzle (wooden) of bellows used by smiths	MEE-U'-KI.
" (earthenware) of smith's bellows	GEE'-U-A.
Opening	I-LI'-MA.
Ore of iron	MU-SAN'-GA.
Ornament, boy's	KI-BAN'-DI.
" in metal	BU'-GI.
" of uncircumcised boys	N'GI'-TA.
" of uncircumcised boys only	MA-REI-ME'-LI.
" small triangular	N'GI'-RI.
" worn diagonally across body	GU-GU'-TO.
" worn on upper arm or below knee by men only	KI-N'GNA'-TA.
Paint, (colour unknown)	M'BU'-RU.
" red	SA'-SI.
" white	MUN'-I-O.
Palisade	LU-GI'-LI.
Peel bark, to	KU-NOR'-A.
Platter, *n.*	KI-TA-RU'-RU.
Poison	U-RO'-GI.
Poisoner, *n.*	MRO'-GI.
Pound for cattle	KY-U'-GO.
Pot to hold toilet grease	DI-GI'-SU.

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Rainbow, *n.*	MU-KUN'-GA WA MBU-RA.
Rank, high official, old man	KI-A-MA.
„ lowest official	MO-RAN'-JA.
„ lowest official, local	NDUN'-DU.
„ official executive	N'JA'-MA.
Ring for finger	KI-CHU'-HI.
Roll (twine), to	KU-O-GO'-SA.
Rush, used for making beads	KI-RA'-GO.
Sand, winnowed	LI-UM'-RA.
Sandpaper (natural)	MU-KU'-O.
Satchel for medicine	MON'-DO.
Seed, *n.*	MBE'-GU.
Shell disc	I-KES'-I-I.
Shield for dancing	N'DO'-ME.
„ for dancing, ornamental band of	JA'-NO YA N'DO'-ME.
„ the war	NGA'-O.
Skirt of woman	MU-ZU'-RU.
Slag in iron smelting	I-GAN'-GA.
Sling, *n.*	KI-GU'-THA.
Snake worship	I-TWI'-KA.
Snuff bottle	KI-LAN'-GI KI AM-BA'-KI.
Soul, the, in life	NGOE'-O.
Spear, *n.*	M'KU'-KI.
„ the upper or stabbing portion of a; the blade	I-TI'-MU.
„ the lower half or butt of a	MO'-RA.
„ the wooden grip or union in middle of shaft of a	MU'-TI.
Spirit, the	NGO'-MA.
Spring of a mole trap	MU-HI'-RU.
Stake or crowbar, *n.*	MU-GA-RU'-RU.
Stick of dancing boy	N'DOR-GO'-SI.
Stockade, *n.* (around the homestead)	LU-GI'-LI.
„ *n.* (for cattle)	KY-U'-GO.
Stone, *n.*	I-HI'-GA.
Story	RO-GA'-NO.
Sword, *n.*	RO'-HI-YO.
Tale, *n.*	RO-GA'-NO.
Tendon, *n.*	RO'-GA.
Tongs used by blacksmith	MI-HA'-TO.
Tool, a wiredrawer's	MU-KU'-HA.
Tray, *n.*	KI-TA-RU'-RU.
Trees, Shrubs, and Plants, varieties of (for edible plants, see art. Food and Cookery:—	
CHO-CHO	Used in sacrifice.
KA-GU'-MO	
KA-GU'-TU	
KAN-U'-GU	

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104 Trees, etc. (*continued*)—

KI-HIN'-GA	Used in sacrifice.
KI-RA-GO	Used for beads.
MA-LI-LI'-CHUA	Scented leaves.
MA-TU'-RA N'GU'-RU	Used for official handkerchief. Cf. Ki-a-ma.
MLI-GA'-RI	Used in ceremonial. Cf. art. Medicine-Man.
MON-DU-A	Used for string making.
MON-DU'-E	Used for string making.
MTAN'-DA MBO-GO. Cf. O'-MU	Medicinal.
MU-CHAN'-JA MU'-KA	Medicinal.
MU-CHA'-KA	Vernonia Sp., used for firemaking.
MU-CHU'-GU	Used for firemaking.
MU-GI-O	Used for string making.
MU-GU'-MU	Sacred. Used for string making.
MU-RO'-TI	Used for beads. Blossom scarlet.
MU-RU-RU-RA	Medicinal.
MU-I-GOI'-A	Used in firemaking.
MU-IM-BAI N'GU'-RU	Used in sacrifice.
MU-KE'-O	Used for string making.
MU-KOI'-I-GO	Used for charcoal.
MU-KO-RRO	Medicinal.
MU-KUN-GU-GU	Used for traps.
MU-KU'-O	Used as sandpaper.
MU-KU-RU'-KA	Medicinal.
MU-KU'-TU	Used in sacrifice.
MU-LI'-KA	Used in firemaking.
MU-LIN'-DA N'GU-RU'-E	Used for string making.
MU-LIN-DI-RI	Used in firemaking.
MU-NDER-RE'-RU	Staff of Kiama made from.
MU-RE'-TU	Used in firemaking.
MU-RIT'-GA	Used in firemaking.
MU-RU-RI	Medicinal.
MU-TA'-RI	Staff of Kiama made from.
MU-TE'-I	Used in firemaking and sacrifice.
MU-THA'-GUA	Used in sacrifice.
MU-TI'-GI	Staff of Kaima made from.
MWI'-TI-A	Medicinal.
N'GON'-DU	Medicinal.
NI-U-GU'-O	Used in firemaking.
RU-GU'-TU	Used in firemaking.
Uncleanness, ceremonial	THA'-RU.
Vine, part of a	KE-RA'-RI.
Vomit, n.	TA-RI'-KA.
,, v.	KO-TA-RI'-KA.
Vulture	N'DE'-RI.
Waist belt, fringed	MU-GWOE'-O.
,, ornament of women	SI'-RA.
Winnowing, the action of	NEN-GU-RU'-RA.
Wire, n.	LO-GU'-CHI-O.

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Wire, to draw	Ku-gu'-chi-a.
,, fine	N'ju'-gu.
Wiredrawer's clamp, part of	Ka-ra'-gi.
Witchcraft	U-ro'-gi.
Wizard, n.	Mo'-gi.
Woman, young, betrothed	Mu-hi'-ki.
,, ,, married	Mwa-ha-mu'-ke.
,, middle aged	Mu-ti-ri'-a.

Ai-twi'-ka	A religious cult. Snake worship.
Bu-gi	Ornament in metal. Cattle bell.
'Chem'-be	A compounded medicine.
Cho-cho	Plant used in sacrifice.
Chu-ma	Stick-like ornament worn in cartilage of ear.
Ga-ti'-ka	Loose links of chain.
Ge-ti'-ko	Dance performed by women.
Gin-gi-ri	Small resiform bells worn around ankle.
Go-so-rei'-i	A tab of lead worn in the lobe of the ear. The metal lead.
Gon'-du	A medicine.
Gu-gu-to	Ornamental band work diagonally across body at circumcision dance.
Gu-tu (*pl.* Ma)	The lobe of the ear.
Hu-ko	A small burrowy animal, size of rat, that feeds on sweet potatoes.
Hu-la-ku'-li	Spiral of wire worn in cartilage of ear.
Hu-ra-ku'-li	Cf. Ho-la-ho'-li.
I-gan-ga	Slag in iron smelting.
I-hi'-ga (*pl.* Ma-higa)	A stone, an anvil. Cf. Mo-hi'-ga.
I-ken-i'-a	Collarette worn by women.
I-ken-i-i (*pl.* Ma)	A disc of shell forming part of a breast ornament.
I-kun-bi (*pl.* Ma)	A large thatched basket on legs forming a granary.
I-li-ma	Crucible (hole in ground, lined earthenware, for smelting iron).
I-li-ma	A hole.
I-li-ma ya N'do-me	The central hole in a dancing shield.
I-li-ma ya N'ga-ra	The arm hole of a dancing shield.
In'-a	A medicine.
I-ti-ni (*pl.* Ma)	The blade of a spear.
Je'-ka	Lower fire stick.

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104 Ka-ni'-mo . . . . . A medicine. Kaimbal a tree.
Ka-ni'-ro . . . . . A form of tree (? Vernonia sp.). Cf. Ki-ga-ra. Cf. Pim.

Ka'-ndi . . . . . A small hoe.
Ka'-ni-ro . . . . . A form of knife.
Ka-ri'-ni . . . . . Name of a tree used in medicine.
Ka-ru'-ru . . . . . A little girl.
Ka-ru-ri'-i-a . . . . . A dance by boys only.
Ka-ru'-i . . . . . A ring ornament of the ear lobe.
Ka-ru'-ri-a . . . . . Popular social dance of men and women together.

Ka-ru-ri'-ra . . . . . A bull-roarer.
Ka-ta'-ra . . . . . A lieutenant.
Ka-ta-ta'-ro . . . . . A dance by men and women together.
Ka-ta'-ri . . . . . Name of part of wire-drawer's clamp.
Ka-u'-ra . . . . . An elder.
Ka-ka'-ri . . . . . A boy's neck ornament.
Ki-ba'-ra . . . . . Spectacular dance by warriors only.
Ki-ha-ti'-ro, o . . . . . Iron: (1) the metal, (2) a tool or, (3) carriage of.

Ki-ha'-ri . . . . . A spiral of fine wire forming ring for finger.

Ki-ri'-ra . . . . . A sling.
Ki'-ro (pl. I'-ro) . . . . . A big boy uncircumcised.
Ki-ro'-ri . . . . . A mole trap.
Ki-ro'-ri-a . . . . . Name of a tree used in medicine.
Ki-ro'-ro . . . . . Medicine made from urine of the Ki-ku-yu tree.

Ki-ro'-ri . . . . . Half gourds used as dishes.
Ki-ta'-ra . . . . . Iron, the metal. A pig of iron.
Ki-ti'-ri . . . . . A temporary hut occupied by youths after circumcision.

Ki-ti'-ri ri'-a ka-ra-ta'-ri . . . . . Snuff bottle.
Ki-ti'-ri'-ri . . . . . Chain o. (fine iron).
Ki-ti'-ri'-ri . . . . . Ornament worn in lobe of ear.
Ki-ti'-ri-ri . . . . . An ornament worn on upper arm or leg of men only.

Ki-ti-ri'-ri . . . . . Embroidered braid.
Ki-ti-ri'-i . . . . . A medicine.
Ki-ti-ri' . . . . . A serrated rush, of which the root is made into beads.

Ki-ti-ri-ri' . . . . . Mount Kenya.
Ki-ti-ri' . . . . . A big girl not yet circumcised.
Ki-ti-ri' . . . . . A dying curse invoked by a father for disobedience.

Ki-ti-ri-ri' . . . . . A large platter.
Ki-ti-ri-i-ri-ri' . . . . . "To be born of a goat."
Ki-ti-ri -i-ri' . . . . . To be born again.
Ki-ti-ri-ri'-ri, i . . . . . To wash.
Ki-ti-ri-ri'-ri, i . . . . . To anger.
Ki-ti-ri' . . . . . To draw wire; lit. to draw.
Ki-ti-ri-ri'-ri . . . . . A dance by warriors and young women together.

[illegible] To pool back.
[illegible] To roll (cotton).
[illegible] To shave (back).
[illegible] a growing creeper.

[illegible] Winnowed seed.
[illegible] Creepers enclosing every Kinyra homestead.
[illegible] Bracelet—iron wire edged with brass wire. Wire.
[illegible] Drinking horn.
[illegible] Necklace.
[illegible] A medicine made from Ma-kon-ka' ra tree. Cf. Ma-ra' ga.
[illegible] Claws of the ant-bear. Cf. Ci-ra.
[illegible] Charcoal for blacksmith's work.
[illegible] A little girl's necklace.
[illegible] A cooked plant; also necklace made from its leaves.
[illegible] The dance or festival of circumcision.
[illegible] A form of necklace.
[illegible] An ornament worn by circumcised boys only.
[illegible] Shreds of wheat herbage. Kinyra's headfurniture is made.
[illegible] Common to intervening. Good.
[illegible] A form of gourd.
[illegible] Name of a pigeonet.
[illegible] Beads (wooden) of hollows used by smiths.
[illegible] Drugs used by blacksmiths.
[illegible] An ornament worn in lobe of ear.
[illegible] Hollows (metallic). Wooden slips closing mouth of.
[illegible] A vine used in extraction of Mukin-Wan.
[illegible] A big girl, when circumcision has been undergone.
[illegible] A bag. A Mukin-Wan's bag. A ancient murmuring medicine.
[illegible] Name of a lime plant.
[illegible] Plant. Arbutilon fig. Cf. Kinlag.
[illegible] The kernel of the three parts of which a spear consists.
[illegible] Lymphatic[illegible] swell.
[illegible] Wrestler. Pugnacious.
[illegible] Name of a medicinal plant. Cf. Cf. ara.
[illegible] A medicine. Name of a tree.
[illegible] Plant. Vernonia fig. Cf. Ma-.
[illegible] A wide brass band.
[illegible] Plant. Cf. Ma-.
[illegible] A creeper.

[illegible] . . . Iron wire.
[illegible] . . . Plant. Cf. Fig.
[illegible] . . . A medicine. Name of a tree.
[illegible] . . . Washed iron ore sand, ready for smelting.
[illegible] . . . One of three words from which the motif of a Kissee song is made.
[illegible] . . . An ornamental band worn around the upper part of the calf of leg.
[illegible] . . . A plant used in medicine.
[illegible] . . . Plant. (? Tamarix Sp.). Cf. Fig. Cf. Semitica.
[illegible] . . . The wooden insertion or clasp of the two iron halves of a spear.
[illegible] . . . One of three words from which song be made elder's motif of office.
[illegible] . . . A woman who one of her children has been circumcised, i.e. middle-aged.
[illegible] . . . Cylinder of wood worn in the ear.
[illegible] . . . (1) Bloster wood forming spring of trap. [illegible] lit.: (2) a hand, an state beauty (not true), a lion.
[illegible] . . . A woman's elder.
[illegible] . . . A young man who has been circumcised. A warrior.
[illegible] . . . A young woman on becoming grey-eyed, with a brown of her eyes.
[illegible] . . . An agama.
[illegible] . . . Low ground.
[illegible] . . . A form of tree-love planted in town.
[illegible] . . . Circumcised name for God.
[illegible] . . . A medicine. Name of a tree.
[illegible] . . . The father of a circumcised child.
[illegible] . . . A tattooing, white-headed old man.
[illegible] . . . Man of rank middle life wearing a cord.

[illegible] . . . Rings for expanding the lobes of the ear.
[illegible] . . . A religion.
[illegible] . . . A small earthenware pot to hold grease for personal adornment.
[illegible] . . . A dance by warriors only.
[illegible] . . . An ornamental shield worn on the shoulder when dancing.
[illegible] . . . A small earring by male boy when dancing, prior to circumcision ceremony.
[illegible] . . . The earrings of the ear.
[illegible] . . . A dance performed by women only.
[illegible] . . . Lesser official rank in Kanuri's district.
[illegible] . . . The action of whispering.

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N'GA'-O . . . . . A shield used in war.
N'GEE-U'-A . . . . . Nozzle (earthenware) of smith's bellows.
N'GI'-BI . . . . . A small triangular ornament made of bone.
N'GI-BI'-A . . . . . A rare beetle (Megaspis Glabripennis, Kolbe).
N'GI'-TA . . . . . Collar worn by boys.
N'GNOI'-O . . . . . A pleated fibre necklace.
N'GOI'-I-GA . . . . . A dance by boys.
N'GO'-MA . . . . . The spirit.
N'GO'-MI . . . . . Name of a part of wiredrawer's clamp.
N'GON-DU . . . . . A medicine. Name of a tree.
N'GOR'-I-O . . . . . The chest or thorax.
N'GOR'-O . . . . . The soul in life.
N'GO'-TIRO . . . . . An ivory armlet worn by men only.
N'GO'-RO . . . . . An ivory armlet worn by men only.
N'GU'-GU . . . . . Anklet of copper wire.
N'GU'-O . . . . . The only garment worn by males. Upper garment of females.
NI-U-GU'-O . . . . . A form of tree. Cf. Fire.
N'JA-NO YA N'DO-MI . . . . Serrated bands on inner aspect of dancing shield.
N'JU'-GU . . . . . Fine wire used to make Mi-chi'-no.
NJU-GU'-MA . . . . . A wooden mallet used by wiredrawer. Club.
N'JU'-RU . . . . . A kind of banana that is ripened in a jar.
N'OI'-O . . . . . Necklace of pleated string.
O'-MU . . . . . Medicine made from roots of a tree called Mtan'-da Mbo-go.
RO'-GA . . . . . *A tendon; also name of a part of the* wiredrawer's clamp.
RO-GA'-NO (*pl.* N'GA-NO) . . Folk tales.
RO'-MIYO (*pl.* MI-YO) . . . A sword.
RON-I-GA'-I (*pl.* NY-GA'-I) . . Ear quills.
RU'-GA . . . . . The wiredrawer's clamp.
RU-GU'-TU . . . . . A form of tree (? Vernonia Sp.). Cf. Ka-gu-tu. Cf. Fire.
RU-GU'-RU . . . . . A medicine.
SA'-GI . . . . . A red pigment. Soup, broth.
SI-AE'-I . . . . . A medicine made from the ashes of the feathers of the rhinoceros bird.
SI'-BA . . . . . Ornamented apron; two worn: one in front: one behind, by women only.
TA-RI'-RA, n. . . . . Vomit.

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TA-HI-KA'-NI-A	The expulsion of evil by a Medicine-Man.
TA'-TU	Species of caterpillar.
THA'-HU	Ceremonial uncleanness. Illness resulting from ceremonial uncleanness.
THI'-RA	Girdle worn by boys dancing prior to circumcision ceremony.
U-LIN'-DI	Upper fire stick.
U'-MU	A medicine.
U-RO'-GI	Witchcraft. Poison.
U'-TA	A bow. A wiredrawer's tool.
U-THEN'-GI	A medicine.

[p. 380 is blank]

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GLOSSARY

Aanake—Senior warriors in the traditional Kikuyu age-grade system. 104 •

Ahoi—Tenants of an *itora*.

Athamaki—The lowest sub-grade of senior elders, for which a man became eligible when his first child was ready for circumcision.

Athi—The Kikuyu term for forest trappers and hunters.

Banda—Forest guerrilla terminology for home-made guns.

Batuni Oath—Also known as the 'Warrior Oath' and the 'Platoon Oath'. This second oath was originally designed for those males who were about to enter fighting units attached to the elders' councils.

Bebeta—Derived from the Swahili term *pepeta*, meaning to winnow or sift; it was the forest term for Sten gun.

Bhangi—A drug highly prized by the Somali.

Bururi—'The countryside'; the territorial scope of the *kiama kinene* or *kiama kia bururi*.

Comba—Pronounced 'chomba'; the Kikuyu term for Europeans.

Eeei—Yes.

Gakenge—A very small child.

Gatheci—Literally, 'sharp instrument'; it was a forest term for Home Guard, derived from the fact that Home Guards were initially armed with spears.

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104 *Gathugo*—Literally, 'a throwing weapon'; forest term for Home Guard.

Gatimu—Literally, 'small spear'; forest term for Home Guard, derived from the fact that Home Guards were initially armed with spears.

Gatua uhoro—Literally, 'the decider'; forest term for big game shooting guns ranging from .375 to .450.

Gicakuri—Singular of *icakuri*; meaning 'heavy pitchfork'; forest term for any Government personnel or European.

Gikonyo—Literally, 'protruding navel'; forest term for British bombers, derived from the impression conveyed by the open bomb doors.

Gikuyu—The mythical founding ancestor of the Kikuyu tribe, along with Mumbi, his wife. Also often used instead of Kikuyu.

Gikuyu Gitungati Ngereneva Thingira-ini—An unregistered boys' association at Alliance High School which Karari attended. The name literally means 'receive reward at the elder's hut', and signified Kikuyu servants or the rear guard. It was both political and educational in its aims.

Gikuyu Iregi Army—Murang'a District warriors under Gen. Macaria Kimemia; called Gikuyu because legend instructs that the Kikuyu tribe originated in Murang'a. Iregi was one of the Kikuyu ruling generations which is believed to have radically revised tribal law; it literally means 'innovator' or 'rejector'.

Gikuyu na Mumbi—Mythical founders of the Kikuyu tribe; a term also used for the underground movement by its members.

Gikuyu na Mumbi Trinity Army—All unorganized Kikuyu who sympathized with and/or aided the guerrilla fighters. 'Trinity', following Catholic theological notions, refers symbolically to the 'unity of all in one'.

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Gitete—A small gourd.

Githaka—The land held by a Kikuyu *mbari* or sub-clan.

Githambio—A fermented mixture of millet flour and water; employed by a *mundo mugo* in his purification rituals.

Gitumbeki—Term for the kitbag carried by forest fighters.

Gitungati—Singular form of *itungati*, used to refer to all forest fighters other than officers.

Gituyu—A large forest rat with a two-foot, whip-like tail.

Hatha—An edible nettle.

Hiti—Literally 'hyena'; used as a forest camp password.

Ihei cia mihitu—Literally 'forest boys'; forest term for warriors.

Ithanji—A reed used for thatching the roofs of dwellings.

Itora—A dispersed village traditionally containing, in addition to sub-clan members, a number of attached dependents and tenants.

Ituma—First word of Ituma Ndemi Trinity Army, whose letters are significant. 'I' stands for *Itungati*, 'Warriors'; 'T' for North and South Teu divisions of Nyeri District; 'U' for Uthaya division of Nyeri, and 'MA' for the Mathera division of Nyeri.

Ituma Ndemi (Trinity) Army—Nyeri District warriors, under General Stanley Mathenge. *Ndemi* refers to an old Kikuyu ruling generation who were the founders of smith work and hence militarily of great importance. *Ndemi* literally means 'arrowhead'.

Itungati—Warriors (see *Gitungati*).

Itwika—The traditional 'handing over ceremony', which formally marked the accession to power of the junior generation-set when

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• 104 the elders of the 'ruling' generation decided to step down or retire from active political life.

Kaana—A young boy still too small to help in herding the family stock.

Kahi—A young lad, old enough to help in the herding of his family's sheep and goats.

Kamatimo—Lowest in the traditional hierarchy of elders.

Kamatimu—Home Guards and other traitors to the revolution.

Kamwaki—Literally, 'small fire'; a forest term meaning pistol.

Kanzu—A frock frequently worn by servants.

Karai—A metal basin.

Kariiguri—Literally 'it is up'; a forest term meaning that an airplane was approaching.

Yenya Inoro Army—Kiambu District warriors, under General Waruingi. Inoro, literally a stone used for sharpening knives, spears, etc., here referring to the fact that the Kenya Teachers College, Githunguri, in Kiambu, was sharpening the brains of the Kenya Africans.

Kenya Levellation Army—All persons fighting on the side of the revolution in the reserves. This 'army' lacked a central command, with outstanding individual leaders emerging in each of the various districts. *Levellation* was derived from the English 'level'; Home Guards and other traitors were regarded as stumps in a field, to be levelled or gotten rid of.

Kenya Ng'ombe—Forest term for Kenya Regiment personnel; derived from the fact that *ng'ombe*, meaning cow in Swahili, was the Kenya Regiment symbol.

Kiama—A council of elders.

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Kiama kia bururi—'Council of the countryside'; another name for *kiama kinene*. 104

Kiama kia itora—Village council of elders, which performed a wide range of judicial, religious and social functions.

Kiama kia mwaki—A neighborhood council of elders, administering a *mwaki* and comprised of elders representing the lower level village councils.

Kiama kia rugongo—A ridge council, made up of senior elders selected by the councils of the constituent neighborhoods; held jurisdiction over all religious, judicial and military matters which affected the entire ridge.

Kiama kinene—'The Big Council'; a body of elders which convened whenever matters arose involving two or more *rugongo*. Its members included representatives of all the involved *rugongo* and, on certain very special occasions, senior or leading elders representing all of the ridges within the territory of a particular sub-tribe.

Kiama Kiria Kiracoria Wiathi—Literally 'The Council Which Is Searching Freedom'; referred to the Freedom Seeking Council, a name used briefly by the new Nairobi leadership.

Kiambo—The name of Karari's grandfather's spear, which was also the latter's nickname.

Kihi—A young boy approaching the age of circumcision and initiation into manhood.

Kihumo kia Uiguano na Ngwataniro ya Agikuyu—Literally, 'The Beginning of Unity and Cooperation of the Agikuyu'; an organization of students of which Karari was Vice-President. The initials, KUNA, mean 'true'. The aim of the organization was to deplore the differences and conflicts among the Christian sects.

Kipande—A combined identification and employment card which all African males over 16 years of age were obliged to carry on pain of arrest and imprisonment.

9: Barnett and Njama E.I-4, 5 (1961-1962) 1970 FL10 Kikuyu FL10

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Kirinyaga—The Kikuyu term for Mount Kenya.

Komerera—A term normally used for persons or criminals in hiding from the law; especially employed in the forest to refer to men who wished merely to escape army discipline and avoid clashes with Government forces. A *komerera* usually spent his time hiding in the forest or reserve, occasionally stealing peasant crops and raiding supporters' stores and shops.

Kuri hono-i ndirara?—Literally, 'It is cold, where shall I sleep?' A forest signal to camp guards signifying that one was not an enemy.

Makara—Literally, 'charcoal'; a forest term for ammunition.

Makumi mana—Forty shillings.

Mararema—A type of wild vegetable.

Mataathi—Leaves of the mutaathi tree, used by elders as handkerchiefs.

Matemo—News.

Mau Mau—A Kikuyu colloquial meaning 'greedy eating'; popularized by the Europeans as the name of the revolutionary movement.

Mbari—A traditional Kikuyu sub-clan; the largest localized kinship unit; a landholding group ranging as high as 5,000 persons and comprised of the male descendents of a common ancestor, together with their wives and dependent children.

Mbuci—Forest terminology for a camp; derived from the English word 'bush'.

Mburu Ngebo Army—All Rift Valley fighters, under General Kimbo. *Mburu*, derived from *MBUtu cia Ruguru*, meant 'Army of the West', or 'Rift Valley Army'. *Mburu* was also the name of a Kiambu age-group, and was frequently used in reference to

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

Dutch settlers in Kenya. *Ngebo* means 'level' and symbolized being level to the ground when fighting so as to avoid the enemy's bullets. The implication was that this army was to fight as strongly as the Dutch settlers in the Kenya Regiment and Kenya Police Reserve. 104 •

Mbutu—A forest term meaning group or fighting section.

Mei Mathathi Army—Mount Kenya warriors, under General China. Mei was derived from *M*eru, *E*mbu and *I*kamba, who made up the majority of Mt. Kenya fighters. *Mathathi* refers to an ancient ruling generation believed to have discovered red ochre and its use in painting hair, shields, etc. Literally, *thathi* means red ochre.

Mihuni—Songs created in 1939-40 by youths which prophesized the coming scarcity of food and property, and the bravery and death of thousands of Kikuyu.

Mikorobothi—A tree bearing bitter leaves.

Miraa—Leaves of a certain tree having an intoxicating effect when chewed.

Mucii—Kikuyu term for 'homestead'.

Muciriri—President of an *njama* or judicial council.

Mugwanja—The Kikuyu term for 'seven'.

Muhimu—A code term for The Movement, meaning 'Most Important' in Swahili.

Muiguithania—The name of a vernacular KCA newspaper, literally meaning 'the unifier' and used sometimes to refer to the underground movement.

Muiko—A wooden sword carved for use when dancing the *muthuu*.

Muingi—Literally, the 'community'; a term used by members of *The Movement*.

9: Barnett and Njama E.I-4, 5 (1961-1962) 1970 FL10 Kikuyu FL10

• 104 *Muirigo*—Literally, 'a clear forest path'; used of persons with great knowledge of the forest.

Muiri—A variety of tree.

Muma—A term employed by members of the Movement when referring to the 'Oath of Unity', *Muma wa Uiguano*, and also frequently used to symbolize the movement as a whole.

Muma wa Ngero—'Oath of Violence or Crime'.

Muma wa Uiguano—The 'Oath of Unity', by which members were initiated into the underground movement.

Mumbi—The traditionally acknowledged female founder of the Kikuyu tribe.

Mumo—A junior warrior in the traditional Kikuyu age-grade system.

Mundo mugo wa ita—A war magician who utilized his art to bless and cleanse warriors and to determine the propitious time and place for raids. Used in the forest to refer to religious practitioners and seers.

Munyeni—An elder's headdress, like a beret.

Munyu mweru—'White salts'; a place where animals came to lick the natural salt earths.

Muriega—'Hello'.

Muthamaki—Spokesman of a *kiama* who was chosen from among the council members and, being responsible to them, carried out any talks or negotiations which might be necessary with 'outsiders' or foreigners.

Muthamaki wa bururi—'Leader of the Countryside'; a prominent political figure.

Muthamaki wa ciria—'Leader in Law'.

9: Barnett and Njama E.1-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

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Muthamaki wa ita—A 'Leader in War'.

Muthegi—A black honorary waking stick, used by elders and made from the mungirima tree.

Muthuu—A youth dance invented in 1942 in which the dancers referred to themselves as Germans or Japanese and proclaimed their will to fight.

Mwaki—A 'neighborhood' or 'ire-linked unit' within which members from the included villages could call upon one another for assistance in domestic tasks and situations of need.

Mwembaiguri—A creeping plant considered lucky by the Kikuyu and used by *mundo mugo* in preparing warriors for battle.

Mzungu Arudi Uingereza, Mwafrica Apate Uhuru—Literally, 'Let the European return to England so that the African may get freedom'. A suggested source of the term 'Mau Mau' which its initials spell.

Mzungu wa Njama—Literally, 'Njama the European', in Swahili. Used by a Boer settler who spoke little English to refer degradingly to Karari who, because he spoke English, was considered a 'Black European'.

Mzuri—'Good', in Swahili.

Nakombora—Literally, 'the destroyer'; a forest term for Bren gun.

Ndahi—A small gourd, half the size of a glass.

Ndemi—In Ituma Ndemi Army; literally 'arrowhead', refers to an early generation-set believed to have invented the art of metal-working and made the first metal-tipped spears.

Ndio, Abandi—'Yes, Sir.' A Swahili expression.

Nduma—'Arrowroot'.

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

104 *Ngai*—The Kikuyu term for 'God'.

Ngarango—Fried fat crisps.

Ngata—The bone which connects the head and the spinal column of the goat and contains seven holes. It played an important part in the 'Oath of Unity' ritual.

Nguthiru—The moorlands of *Nyandarua* or the Aberdare Forest.

Ngutu—A traditional club for uninitiated boys.

Ngworu—The stomach contents of a goat, employed in purification ceremonies.

Nindakwirire utige kunora mukuha na mbari cieri, ugagutheca—'Don't sharpen the Kikuyu needle at both ends, for it will surely prick you', meaning that the Europeans should not give the Kikuyu education, as it might endanger the formers privileged position in Kenya.

Njama—A traditional Kikuyu council sitting as court of law.

Njama ya aanake a mumo—'The Council of Junior Warriors'.

Njama ya ita—'War Council'.

Njamba cia ita—One of the forest terms for 'warriors'.

Nyagikonyo—Literally, 'the bearer of a protruding navel'; a forest term for the Lincoln heavy bomber.

Nyanja—Gourds for storing beer.

Nyomu Nditu—Literally, 'the heavy animal'; a forest term for 'Mau Mau'.

Panga—A long, curved knife, sharpened on one side; introduced by the Europeans.

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

Rugi—Literally, the traditional doors made of interwoven thin sticks or reeds. 104

Riika—Named age- or generation-sets in the traditional Kikuyu social system.

Rugongo—A 'Ridge' generally comprised of several *mwaki* and covering an expanse of land lying between two rivers and extending some 25 to 30 miles.

Sauti ya Mwafrica—The African Voice, a Swahili newspaper, originally the official paper of the Kenya African Union (KAU).

Shamba—'Garden', or 'acre' in Swahili.

Simi—The double-edged traditional Kikuyu sword.

Thaai—'Peace'; a means of signing a letter.

Thaai, thathaiya Ngai thai—Meaning 'We praise Thee, oh Lord', or 'God's peace be with us'; used to end certain Kikuyu prayers.

Thabu—A poisonous stinging plant leaf of the nettle family which causes great pain and swelling; employed as a device to torture and extract information from Mau Mau detainees and suspects.

Thumbi—A traditional Kikuyu headdress.

Tie-ties—African white collar workers; a pejorative term for Europeanized Africans who were least likely to assist in the revolutionary struggle for land and freedom.

Timamu Abandi—The meaning of 'finished, fulfilled, done, or complete, Sir.'

Togotia—A wild edible vegetable.

The Townwatch Battalions—The forest term for all those who fought in the towns, most of whom carried on their normal jobs during the day and fought at night.

9: Barnett and Njama E.I-4.5 (1961-1962) 1970 FL10 Kikuyu FL10

• 104 *Ucio uri ho!*—'That is true'.

Uhuru—'Freedom' in Swahili.

Uiguano wa Muingi—Literally, 'The unity of the community'; an expression used by members for the underground movement.

Ukuri—The traditional term for highest rank of senior elder.

Uma Uma—'Out, Out'; suggested by some as the source from which 'Mau Mau' was derived, with the intended meaning that the Europeans should leave Kenya. The change for *Uma Uma* to Mau Mau is thought to have been arrived at via a children's game similar to our Pig-Latin.

Utuku wa Hiu Ndaihu—'The Night of Long Swords'.

Wamana—The nickname for Karari's father, Njama Karari, it literally means 'of forty' in Kikuyu.

Wanyua—A respectful mode of address meaning 'Father'.

Wanyua wakine—Greetings exchanged between persons of the same generation, age.

2: Lambert G-5 (ca. 1935-1955) 1956
FL10 Kikuyu FL10 •
Chuka FL 5

I

THE TRIBES OF THE UNIT

631 THE area of the Kikuyu Land Unit is defined by the Native Lands Trust Ordinance of 1938, and comprises the five administrative districts of Fort Hall, Nyeri, Kiambu, Meru and Embu. Its total African population in 1948 was 1,259,830. They fall into the four main tribal groups, speaking closely related languages, *cf* Kikuyu, Meru, Chuka, and Embu. Each of these is further sub-divided into named territorial sections, the inhabitants of which are politically autonomous; these will be referred to as sub-tribes. The KIKUYU proper fall into three sub-tribes, *Metumo* in Fort Hall, *Kerugo* in Kiambu and *Gaki* in Nyeri; closely related sub-tribes are the *Gichugu* and *Ndia* of Embu District. The EMBU themselves are divided into *Embu* and *Mbere*. The Meru and Chuka are both included in Meru District. The MERU proper are divided into *Imenti*, *Tigania* and *Igembe*. The *Igoji* and *Muimbi* sub-tribes are closely related to the Meru. Of the other sub-tribes of this district the *Miutini* and *Mwimbi* have affinities with both Meru and Chuka, as do the *Tharaka*, some of whom live in the Kamba Land Unit.

• 105 These peoples have in common certain general principles of social structure. Descent is patrilineal and marriage is general patrilocal. Political organization rests on the grouping of the male population according to age. Age-sets are formed at the time of their initiation into manhood; successive sets are combined into larger units to which I give the name of regiment, and these

2: Lambert G-5 (ca. 1935-1955) 1956
FL10 Kikuyu FL10
ChuKa FL 5

again are grouped in generations. In Meru the women too are grouped in age-sets. This grouping is anticipated by the naming of groups of age-mates while they are still too young for initiation. Individuals, male or female, can be described at every period of life by terms denoting age and the attainment of the status held to be appropriate to any given age.

Territorial organization is based on the joint rights of an extended family (Kikuyu *mbari*) in an area of land (Kikuyu *githaka*) over which its homesteads are scattered; they are not grouped in compact villages. A *githaka* area with its inhabitants, including both right-holders and attached dependants, is called in Kikuyu *itura*, and is the smallest political unit. I translate this word 'village group'. A group of these was known in Kikuyu as *mwaki*, which may be translated 'neighbourhood', and for certain purposes, including the formation of age-regiments, a number of these combined in a wider unit for which there is no Kikuyu term.[1]

[1] For particulars of the populations of the tribal groups and their distribution see Middleton, J., *The Kikuyu and Kamba of Kenya* (Ethnographic Survey of Africa, East Central Africa, Part V) International African Institute, 1953.

4: Kenyatta I-5 (no date) 1953
FL10 Kikuyu FL10

PREFACE

THE country of the Gikuyu,[1] whose system of tribal organization will be described in this book, is in the central part of Kenya. It is divided into five administrative districts: Kiambu, Fort Hall (Murang'a), Nyeri, Embu, and Meru. The population is approximately one million. Owing to the alienation of agricultural and pastoral land, about 110,000[2] Gikuyu live mostly as squatters on farms on European land in various districts of Kenya. The rest of the population inhabits the Gikuyu Reserve and the towns. The Gikuyu people are agriculturists; they herd large flocks of sheep and goats, and, to a less extent, cattle, since their social organization requires a constant supply of stock for such varied purposes as "marriage insurance," payments, sacrifices, meat feasts, magical rites, purification ceremonies, and as means of supplying clothing to the community.

[1] The usual European way of spelling this word is Kikuyu, which is incorrect; it should be Gikuyu, or in strict phonetic spelling Gekuyu. This form refers only to the country itself. A Gikuyu person is Mu-Gikuyu, plural, A-Gikuyu. But so as not to confuse our readers we have used the one form Gikuyu for all purposes.

[2] "We see no reason to doubt the general accuracy of the statement that the number of Kikuyu now resident outside the reserve is in the general neighbourhood of 110,000, and supporting calculations are given in the memorandum, which had been filed with the original record of the evidence." (*Report of the Kenya Land Commission*, September, 1933, § 459.)

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Identification

The Kikuyu (Kikiuyu, Gikuyu, Gikuyu, Wakikuyu) are a Bantu tribe of about 881,000 (1948), occupying 1,708 square miles. The Kikuyu include three subtribes--Geki, Kenya, and Mumme--and two closely related subtribes--the Gichuga and Ndia. The Northern Kikuyu are especially treated as the type. Linguistically the Kikuyu are closely related to the Kamba. Traditionally the Kikuyu entered their present country from the NE (?), wresting it (commonly by purchase) from the autochthonous Dorobo. Price (1950) reports the 1948 population as 1,116,000.

Basic Economy

Primarily agricultural, with important subsidiary animal husbandry. Manure is not used. The staple crop today is maize, but eleusine and "serious millets" were formerly the staples. Various beans, pigeon peas, legumes, peanuts, and cowpeas are also important, and some sorghum, yams, arum lily (roots), and sugarcane are also grown. There are numerous goats and sheep and a moderate number of cattle. Goats and cows are milked, but butter and cheese are not made. Blood is drawn from the jugular veins of cattle with an arrow. Chickens are a recent introduction. Honey is gathered. Fish and eggs are not eaten, and there is very little hunting. There is considerable internal trade, with markets every fourth day, and a fair amount of external trade, e.g., with the Masai.

Sex Division of Labor

Cattle are herded and milked exclusively by men and boys. Boys hunt. Women do the cooking, thin clear the land and gather honey. Women do the bulk of the agriculture, though men plant certain crops and usually assist the women in weeding and harvesting.

Property

Rights to tracts of land are originally acquired by clearing unoccupied land or by purchase from the autochthonous Dorobo. They belong collectively to the lineage descended from the first owner and to full and half brothers. Though administered by the senior member of the lineage, the land can be used equally by all members. An owning lineage may be a major lineage (mbari) or a

agnates thereof. Rights may be acquired (or lease taken) by purchase, and there are various forms of tenancy. Any person may graze his livestock on fallow or unclaimed land.

Inheritance is patrilineal and by males only. A man's land and livestock are distributed among the "houses" of his wives, within a "house" all sons inherit equally. In default of sons, a man's heir is his eldest surviving br. then Fath.

Social Stratification

The Kikuyu do not practice slavery, but there is a class of serfs or clients (ndungame), consisting of poor men who attach themselves to a richer person, for whom he performs work and services and from whom he may receive a wife. There are many wealth distinctions, especially between landowners and tenants. Differences in status also flow from the age-grade system.

Marriage

Marriage involves a substantial bride-price (as many as 80-100 goats) and a rite of mock capture. The bride-price is contributed by the groom's father and is paid in installments to the bride's mother. There is premarital sex freedom (but without pregnancies) among warriors and unmarried girls. Wife-lending between age mates.

Polygyny is preferred and fairly common, being practiced by all who can afford it. Secondary unions are preferential with FaBr; and ElBrW; but forbidden with FaBrW; and SoW;. The senior wife does not ceremony; others every Suffalo or Hoho. Each married woman has a separate hut.

Family

The typical residential unit is a polygynous family household--a cluster of huts surrounded by a hedge or enclosure. The sources mention "extended families," but these are really localized lineages. Only occasionally does a FaBr or So actively attach himself to a man's household.

Kin Groups and Descent

Patrilineal descent prevails.

There is mentioned bilateral extension of marriage taboos.

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There are nine agamous totemic peri-clls (mohiriga), divided into exogamous sub-clls, these being divided into peri-lineages (mbari) and sub-lineages. Marriage is forbidden into the mother's as well as the father's sub-cll. Lineages and sub-lineages are land-owning units.

Kinship Terminology

Fa--baba, atia. Mo--maimo, nyina. So--mwa. Da--mwari. Si--muruma, muthuri. Wi--mũka, mutumia. Bro"bũro." Sis "bũro."

Father's"big (or little) Fa." Mob--maima. FaSi, MoSi--tata. MoCh (m. s.)--mũdwa. BrCh(m. s.) called So or Da.

Cross-cousin terms are basically of Omaha type.

Settlement Pattern

The Kikuyu formerly lived in neighborhoods of dispersed polygynous-family homesteads, but in some regions they occupied palisaded villages. Compact villages prevail today. Dwellings are round with wattle-and-daub walls and conical thatched roofs. Each neighborhood or village has a bachelors' hut. Median community size just under 400.

Community Organization

Local organization is essentially that of a patrilocal clan-community--a localized lineage divided into sub-lineages living each on their own land. The community is geographically equated with a ridge. It is called a riiria and includes attached tenants and other dependents as well as lineage members and wives. Clitoridectomy is practiced on girls at 10-15, and circumcision on boys at 11-18, as part of initiation rites. Boys initiated in a given year form an annual age-set, whose members cooperate economically and exchange wives. After about 6 years as junior warriors, living in bachelor huts with premarital sex freedom, an age-set advances to the status of senior warriors. Its members still live in the bachelor huts, but leave one by one as they marry, becoming elders on the birth of their first child. Annual age-sets are grouped into generation-grades, at an important irũngu ceremony, held every 30-35 years (bridefeast). Five age-sets (every 30-40 years), the age-sets formed since the last ceremony succeed the preceding generation-grade as a unit and constitute the ruling grade until the next irũngu

ceremony. Perhaps generally, and certainly in the south, generation-grades are alternately Mwangi and Maina [moiety-like divisions]; a man regularly belongs to the generation-grade after that of his Fa, i.e., to the one of the same name as that of his GrFa. The political system is based on elders belonging to the ruling generation-grade. Those who attain the status of elders before their generation-grade takes over the government hold only "shallow grades" paralleling the actual grades of the ruling elders. Ruling elders fall into two categories--junior elders and senior elders--the former being entered on the birth of the first child and the latter on the initiation of the eldest child. Each group of elders has a council and is divided into several sub-grades [3 for senior elders], advancement being achieved by payment of a goat. Senior elders exercise political and judicial functions. When all of a man's children have been initiated, and all of his wives have passed the childbearing period, he advances from the grade of senior elder to that of priest, sitting on the council of high priests.

(According to Lambert, both circumcision and clitoridectomy are practiced.) An age-regiment forms every 13 years. Two such regiments, a "right-hand" and a "left-hand" one, constitute a generation grade or age-set, of which each local group normally has up to 9. There are considerable variations between districts; one, for example, has a new generation grade every 25 years. Lambert postulates an 8-generation cycle in the south and center, a 7-generation cycle in the N.

Local Government

Each community is governed by a council of ruling elders, which exercises legislative, judicial, and priestly functions. There is apparently no local headman, but each landholding lineage segment is headed by its eldest male member. The local community also has an inner council, usually with nine members, composed exclusively of senior elders and priests.

State

The Kikuyu lack true chiefs, though there are men prominent for their wealth, wisdom, medical power, military prowess, etc. There is no true political organization above the local level, although communities unite into districts temporarily and for

particular purposes. Initiation ceremonies and age-grade functions are apparently integrated on the district level.

Warfare

Inter-community warfare is not infrequently, and there was formerly almost constant warfare with the Masai and Kamba--primarily for prestige and cattle-stealing rather than for political conquest.

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----- Further Notes on the Southern Giguyu of British East Africa. Journal of the African Society, X, 291-297. 1911. Nk2.6.v.10. (Except for Middleton, the only source with kin terms.)

-1: Middleton, John. The Central Tribes of the North-Eastern Bantu (The Kikuyu, including Embu, Meru, Mbere, Chuka, Mwimbi, Tharaka, and the Kamba of Kenya). Ethnographic Survey of Africa, East Central Africa, Part V. London: International African Institute, 1953.

Pp. x, 11-107; bibliography; index; end map.
Yale: Nkd74.Et3.I.5
[Omitted from the files: pp. 72-95, dealing with the Kamba.

[This source is a part of the Ethnographic Survey of Africa sponsored by the International African Institute. Its aim is to present a concise, critical and accurate account of the African peoples. This volume is a compilation of literary sources on the peoples of Kenya, relying mostly on the works of Routledge, Dundas, Hobley, Lindblom, Lambert, and Kenyatta. Where discrepancies occur among the authorities, the author has been frequently unable to resolve them satisfactorily. The information presented is largely factual and comparatively brief. It includes descriptions of demographic distribution, language, physical environment, economic features, social and political organization, life cycle, and religious or magical practices.

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FL10 Kikuyu--2

1: Middleton, John.

Scattered references on the northern tribes have been marked for the Chuka file. --Analyst]

Field date: no date
Analyst: Robert Lee

Evaluation: Ethnologist-4
Processed in 1958

FL10 Kikuyu

2: Lambert, H.E. Kikuyu Social and Political Institutions. London: International African Institute, 1956.

Pp. 149, 1 map, index.

Yale: Nkd88.K5.956L

[This source is primarily a study of the organization of Kikuyu age sets and their social and political functions. Institutions which are intimately connected with the age sets such as the initiatory rites and the kiama are discussed in detail. The division of political powers, the selection of local leaders, and the functioning of the judicial and legislative machinery are the main political topics described in this volume. Information on the nearby Meru, Chuka, Embu and Tharaka peoples has been marked for the Chuka file. The Kikuyu kiama which has social as well as political functions is marked for 575 Sodalities. Its military and judicial functions, however, are marked for categories 701 and 692 respectively. --Analyst]

Field date: ca. 1935-1955
Analyst: Robert Lee

Evaluation: Government Official-5
Processed in 1958

3: Leakey, Louis Seymour Bazett. Mau Mau and the Kikuyu. London: Methuen & Co., 1952.

Pp. xi, 115.

Yale: Nkd88.K5.952L

[The author, an authority on the Kikuyu and the prehistory of East Africa, was born and bred among the Kikuyu people. This book was written specifically to show how and why the Mau Mau movement has come into being, and what should be done to alleviate its causes. Part I of the book gives a summary of Kikuyu institutions and beliefs prior to the coming of the Europeans, particularly that of land tenure, marriage customs, initiation ceremonies, social organization, religious beliefs and magical practices. Part II traces the breakdown of these institutions and beliefs under the impact of European missionary and colonial activities, and the consequent rise of anti-European religious and political movements culminating in the outbreak of Mau Mau violence. Part III is a presentation of remedial measures suggested by the author. For an exposition of the Kikuyu point of view from an active participant in the Anti-European movement,

3: Leakey, Louis Seymour Bazett.

see 4: Kenyatta of this file. --Analyst]

Field date: ca. 1925-1952
Analyst: Robert Lee

Evaluation: Ethnologist-5
Processed in 1958

4: Kenyatta, Jomo. Facing Mount Kenya: The Tribal Life of the Gikuyu. London: Secker and Warburg, 1953.

Pp. xxv, 339; 1 map; 8 plates; glossary; index.

Yale: Nkd88.K5.938Kb

[This book was first published in 1938. The author, a Kikuyu himself, was the grandson of a seer and a leader of his own age group. He was the General Secretary of the Kikuyu Central Association and the founder of the first Kikuyu journal, Mui gwithania, and acted as the spokesman of his people in dealing with the British government on tribal land matters. Kenyatta studied anthropology under Professor Malinowski. His strong feelings against European encroachments upon his native land and institutions are forcefully expressed in this book. Later, he participated actively in the Mau Mau movement which led to his capture and imprisonment. Facing Mount Kenya is a description of tribal life with special emphasis on the interdependence of various social, economic, and religious institutions in giving the Kikuyu society its organic unity. The disintegrative influence of European missionary and political efforts upon tribal

4: Kenyatta, Jomo.

life is trenchantly commented upon. This source is particularly useful for the understanding of the Kikuyu kinship system, land tenure, handicrafts, the education of the young, initiation rites, age groups, political and legal organizations, and finally religious and magical practices. The presentation is sometimes marred by the misapplication of European terminology to native institutions. --Analyst]

Field date: no date
Analyst: Robert Lee

Evaluation: indigene-5
Processed in 1958

5: Lambert, H.E. The Systems of Land Tenure in the Kikuyu Land Unit. Part I: History of the Tribal Occupation of the Land. *Communications from the School of African Studies, New Series No.22.* Cape Town: University of Cape Town, 1948.

Pp. ii, 101; 2 maps; glossary; index.

Yale: Wad 16 -969 L.1

Xrad typed manuscript: pp. ii, 133; 2 maps; glossary. Omitted from the files: various sections not dealing directly with the Kikuyu.

/The Kikuyu Land Unit is comprised of the Meru, Embu, Nyeri, Fort Hall and Kiambu districts. There are a number of tribes living within its boundaries besides the Kikuyu. Lambert's work has been directed toward the reconstruction of the Kikuyu migratory movement, the means with which they might have acquired their land from the Dorobo who were the original inhabitants, and the religious and social contexts in which the purchase and sale of land between the Kikuyu and the Dorobo were effected. The author's conclusion is that the Kikuyu claim that there had been an outright and irrevocable purchase is not true.--*Analyst*/

Field date: c.a. 1935-1940
Analyst: Robert Lee

Evaluation: Government Official-3
Processed in 1959

FL 10 Kikuyu

6: Prins, Adriaan Hendrik Johan. *East African Age-Class System. An Inquiry into the Social Order of Galla, Kipsigis, and Kikuyu.* Groningen, Netherlands: J.B. Wolters, 1953.

Pp. viii, 135; charts; 2 maps; index.

Library of Congress: GN 650.P7

/The sections on the Galla and Kipsigis, as well as the theoretical sections, have been omitted./

[This is an analytical study of the Kikuyu age-class system. The author utilizes materials from literary sources as well as oral information. Since the age-class system among the Kikuyu is intimately connected with their political, judicial, and ceremonial activities, readers interested in these aspects of Kikuyu society would also find this source useful. Prins, a Hollander, studied at London. This was his Ph. D. thesis at the University of Utrecht. --Analyst]

Field data: 1950
Analyst: Robert Lee

Evaluation: Ethnologist-4, 5
Processed in 1958

7: Routledge, W. Scoresby, and Routledge, Katherine. With a Prehistoric People: The Akikuyu of British East Africa. London: Edward Arnold, 1910.

Yale: Nhd 88 K-5 910r

Pp. xxxiv, 392, 136 plates, 1 end map.

[This source is a highly regarded example of early British ethnology, written by two skilled and sensitive observers who spent two years among the Kikuyu. Major attention throughout the book is focussed on detailed description of custom and artifact, and relatively little attention is paid to inference and to theoretical considerations. The data on food, clothing, shelter, arts and crafts, customs associated with birth and the various stages of life and death, are predominantly concrete and factual. There is a short sketch of political organization, in which appears a complete transcription of careful notes taken during several sessions of the local native courts. The section on religion outlines the Kikuyu conception of the soul with very little dilution by European preconceptions, and also includes a rather extensive discussion of the role

7 Routledge, W. Scoresby, and Routledge, Katherine.

and function of the medicine man in Kikuyu culture. The concluding section of the work contains translations of 13 Kikuyu folktales. Some material on pp. 329-349 and 356-362, not pertinent to the ethnography, have been omitted.--Analyst]

Field date 1905-1907
Analyst Leslie L. Clark

Evaluation Ethnographer-3
Processed in 1938

6: Dundas, Charles. The Organisation and Laws of Some Bantu Tribes in East Africa. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 45, pp. 234-306. London: 1915.

4 plates.

Yale: Ref'd R81.v.45

[The author, a government official who had worked among the Kikuyu, the Kamba, and Thereka tribes, presents in this study their political and legal structure and their customary laws on the basis of personal observations and reports obtained from reliable informants. The organization of age sets and their political functions are described in some detail. There is also considerable information on the trial procedure, legal sanctions, and customs related to marriage, divorce, property rights, and inheritance. Finally, there is a succinct discussion of the status of women and the division of labor by sex. Information on the Kamba and Thereka has been marked for those files where the author has specified which group he is dealing with. --Analyst]

Field date: ca. 1915
Analyst: Robert Lee

Evaluation: Government Official-5
Processed in 1958

9. Barnett, Donald L. and Karari Njama. Mau Mau from within; autobiography and analysis of Kenya's peasant revolt. Modern Reader Paperbacks, PB-131. New York, Monthly Review Press, 1970.

569 p.; 1 map, glossary, bibliography, index.

Xerox copy. DLC card no.: 69-19018.

This source contains an autobiographical account and anthropological analysis of the Mau Mau movement. The autobiography, written by a Westernized Kikuyu intellectual and one of the leaders of the revolt, reflects the distinctive ethnographic reality of Kikuyu of the 1950's. Decades of disruptive acculturation had taken place before this period, an aspect which should be taken account of in using the information. This would be particularly a proper for the motives here given as the movement, war and armed forces. The source is rich in non-land historical information and in ethnoecology, the latter being covered by categories 110 and 600. The categories of the old and new cultural elements and the complexity of the movement, are best expressed by the self-ranking necessary, marked by categories 600, 700, 780, or 790 according to the emphasis. Some diversified data and institutions are paid attention to such as:

[illegible]

[illegible]

[illegible]

[illegible]

Hobley, C.W. Bantu Beliefs and Magic, With Particular Reference to the Kikuyu and Kamba Tribes of Kenya Colony; Together with some Reflections on East Africa after the War. London: H.F. & G. Witherby Ltd., 1938.

Pp. 368; index; 11 plates.

Yale: Nk685 B2 922b

[This source, by a British Administrator with long experience in East Africa, deals primarily with native religion, magic and law. The book is difficult to use because the author deals with Kamba and Kikuyu institutions at the same time and without distinguishing between the two. Although the source contains valuable information, it has not been processed because of the confusion between the two tribes created. --Analyst]

Beecher, Leonard J. The Stories of the Kikuyu. *Africa: Journal of the International Institute of African Languages and Cultures*, Vol. XI, No. 1, pp. 98-97. London: International Institute of African Languages and Cultures, 1938.

Yale: DS2.I8.11

[This brief article is a discussion of the different types of Kikuyu stories. The author gives examples of native myths, legends, fables, and stories of super-natural beings in English translation. Similar stories are found in centuse that have been processed for the Kikuyu file. --Analyst]

Knight, J. O.
Travels, Researches and Missionary Labours, during an eighteen years' residence in Eastern Africa. London, 1860.
Contains some interesting material on the Kamba; he was the first European to visit their country, and had close contact with the Kamba ambassadors over the coast.

Leakey, M. D.
1. The use of indigenous authorities in tribal administration: studies of the Kikuyu Tribunal. Communications, Sch. of Afr. Studies, Univ. of Capetown, No. 23, 1947.
A good account of Kikuyu political organization. Most of the paper is concerned with modern administrative problems, but it contains much useful and detailed material.
*2. "Land Tenure among the Kikuyu." Afr. Studies, VI, 3, 4, 1947, pp. 181, 197.
The latest account on land tenure, with good material on social organization, rituals, etc. A valuable source of information.
*3. The System of Land Tenure in the Kikuyu Land Unit. Communications, Sch. of Afr. Studies, Capetown, No. 20, 1948.
A full account of the history and traditions of the Kikuyu and Northern tribes, including their accounts of the origins of their land systems. Contains earlier accounts on these subjects.

Leakey, R.
The Kamba. Oversea, C.M.S., 1944.
A short account, and of great value.

Leighton, W. R.
The Wanji. Oversea, C.M.S., 1944.
A short account.

Leakey, L. S. B.
1. "The Kikuyu problem of the initiation of girls." J. Roy. Anthrop. Inst., LXI, 1931, pp. 311-30.
A short account of pre-marital sexual behaviour and the significance of girls' initiation.
2. "Some aspects of the Kikuyu tribe." Man, XXXIV, 78, 1934 (p. 66).
Brief summary of recipes.
3. "Some problems arising from the part played by goats and sheep in the social life of the Kikuyu." J. Afr. Soc., XXXIII, 1934 (pp. 70-6).
Short extract on social value of livestock.
4. Stone Age and Its Drivers. London, 1936.
One note worth but many was already in the press. Popular account, includes a good general description of Kikuyu; chapter on Social Organization drawn up much that is confusing or other available material.

Leuthner, F.
1. The Kamba of British East Africa. Oversea, 1936.
The best general account of the Kamba. Leuthner was a trained ethnographer, and although this book is weak on social organization, it is full on most aspects of Kamba life, and altogether a very considerable work.
2. Notes on the Kamba language. Oversea, 1938.
Five texts.
3. "Die Bantuvölking bei den Kikamba." Völkerkunde, 3, 1927, pp. 156-8.
Five texts.
4. Kamba Folklore. I. Tales of Animals. Oversea, 1936.
Legends and stories, with ethnographic notes.
5. Kamba riddles, proverbs and songs. Oversea, 1936.
Five texts.
6. Kamba Folklore. II. Tales of supernatural beings and adventures. Oversea, 1936.
Legends and stories, with ethnographic notes.

And numerous articles on various aspects of Kamba material culture.

*Lewinnek, S.
Land Usage in the Kikuyu. Cambridge, 1949.
Contains some useful information on Kikuyu land tenure.

*Lugard, F. D.
The Rise of our East African Empire. Edinburgh, 1893.
Vol. I contains a few references to the Kikuyu.

113 • MacDonald, D. L.
British East Africa or Africa. London, 1894.
Contains a few notes on the Kikuyu.

• MacDonald, J. R. L.
Soldiering and surveying in British East Africa, 1891-1894. London, 1897.
Contains a few notes on the Kikuyu.

• MacGregor, W. J.
"A journey to the summit of Mount Kenya." Geog. J., XVI, 1900, pp. 433-40.
Contains a few useful references.

Maxwell Report
See Kenya Commission, 1934.

Middleton, D. C.
1. An African Speaks for his Faith. London, 1936.
2. "The Life of an African Native." In The Africans and the Europeans. London, 1936.
Kikuyu. Popular and sociological accounts of daily life.

Monghan, J. W. M.
1. "The Kikuyu Problem: Further considerations on certain questions." J. Roy. Anthrop. Inst., LXVI, 1936, pp. 181-205.
Useful notes on history and on land problems.
2. "The Kikuyu" in Shrubsall, Maurice Holmes, Kenya Colony. Bale, 1937, pp. 1-21.
Kikuyu. Useful as a history.

Pellegrin, C. M.
Classification of Kikuyu pronouns among the Akamba, Kikuyu, East Africa." Bale, XII, pp. 141-1 to 146.
Description of a short grammar.

Routledge, W.
Origin and Chief in East Africa. London, 1905.
Kikuyu, Kamba. Vital documents.

Scott Stevenson, R. St. J.
1. "Circumcision ceremonies among the Kikuyuans." Bale, XVII, pp. 1914-pp. 47-60.
Detailed description of a ceremony.
2. "The circumcision ceremony in Kikuyu." Bale, XVI, pp. 1917-pp. 81-91.
Detailed description of a ceremony.
3. "Kikuyu Kikuyu and its origins: some notes on the Kikuyu tribe." J. pp. Roy. Art., 1919, pp. 395-9.
A popular, general account. Useful as a checklist of Kikuyu/Akamba, 1919.
4. The Kikuyu Tribe of Kikuyu. London, 1919.
Kikuyu Tribe. Although a well-intended account, this is a valuable book. It covers all aspects of the culture of these industrious tribal communities today, and is especially rich on economic matters.

Orr, J. B., and Gilks, J. L.
Studies of Nutrition: An Physique and Health of Two African Tribes. Med. Research Council, Special Report Series, No. London, Medical Art, 1931.
Kikuyu. Excellent survey work on Kikuyu and, in comparison with that of the Masai.

• Parkinson, J. W.
A2 An Area of Mt. Kenya. London, 1908.
Kikuyu. A popular account, with a few ethnography.

• Perrott, R. J.
Kikuyu Customary Law: some notes on the Customary Conduct of Kikuyu Colony. London, 1945.
A very useful summary of all aspects of Kikuyu law. Contains many and useful notes, particularly on native procedure.

• Powys, H.
Nine Years in East Africa. London, 1957.
Contains a few references to the Kikuyu.

Rodger, A.
Report on Native Tribunals. Nairobi, Government Printer, 1934.
Kikuyu, Kenya. Invaluable work. Why does Kenya Government not publish this? Contains important & many other very important statements & notes. Also a most comprehensive survey of the present African system. Report of African Affairs

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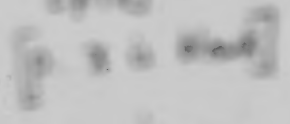

D. Lasaboy E-8 (ca. 1923-1932) 1932
P.L.O. Kikuyu P.L.O.

PREFACE

Some years ago I finished a very detailed study of the customs of the Kikuyu tribe, a book which, when published, will run to some 1,400 pages of print. It was my earnest hope that the publication of that book would help to make the European of Kenya understand a little more about the Kikuyu people and so avoid the many mistakes which, so often, cause misunderstanding and enmity between the two groups.

But publication was delayed, and is delayed, and now the misunderstandings on the part of the Europeans and the distrust on the part of the Kikuyu have reached a point where evil people have been able to bring into existence the present Mau Mau troubles, which I feel sure could have been avoided and need never have happened.

I have written the smaller book in the hope that a brief summary of some of the more important Kikuyu customs, and a discussion of how these have broken under the impact of European civilization in the short space of fifty years, may help to make the British understand two things: why and how the Mau Mau has come into being, and also how, when it has been suppressed, things can be improved so that such a state of affairs need never again disturb the peace of the land I love so much — Kenya. As I am better known for my work on the Psychology of East African Man as a student of social problems, I feel I must briefly state why I have felt qualified to write the book.

I was born and bred among the Kikuyu people, where my [illegible] parents, who were C.M.S. missionaries, lived and worked for so long. I speak the Kikuyu language as well as, if not better than, English. I spent most of my youth with the Kikuyu, I am a member of the Kikuyu age-group called

English economics is allowed to work on the commerce and banking of the City of London, and the French jurists have given us excellent analyses of the Code Napoléon.

Yet when an African writes a book about his own tribe, it seems almost necessary to justify his claims. I shall not make any such attempt on genuine humans, in my opinion, the book speaks for itself. Mr. Kenyatta also does not argue the point whether "Anthropology begins at home" is as true of Africa as of Europe. It obviously is. Mr. Kenyatta has acted upon the principle and produced an excellent monograph on African life and custom.

As every good ethnographer ought to do, the Author gives his credentials in his Preface. He has gone through the African course of training. He became, later on, practically acquainted with administrative and economic issues of East African policy. As to his training in Anthropology, I can add one or two points which he himself is not in a position to make. For several years past Mr. Kenyatta has been a member of my discussion class at the London School of Economics. He has thus associated in research and discussion, in original contribution and exemplary critical activity with a number of brilliant, experienced and highly competent young scholars, many of whom had done their own term of field-work, and all of whom had had years of previous academic training. In this group he was able to play an active, indeed creative part, giving an illuminating analysis, inspired by his inside knowledge of an African, but formulated with the full competence of a trained Western scholar. The present book bears full witness of his ability to construct, and his clarity of thought and expression.

There is one quality in the book to which I would like to draw special attention. Mr. Kenyatta is outspoken and

4. Kenyatta J-S (no date) 1953
FL10 Kikuyu FL10

known to an extent rarely found in students of social science: he recognizes the dangers of his own bias. "In the present work I have tried my best to record facts as I know them, mainly through a lifetime of personal experience, and have kept under very considerable restraint the sense of political grievances which no progressive African can fail to experience" (Preface). In fairness to Mr. Kenyatta, and as a matter of wisdom in any co-operation between Europeans of goodwill and Africans who have suffered the injury of higher education, we have to recognize the fact that an African who looks at things from the tribal point of view and at the same time from that of Western civilization, experiences the tragedy of the modern world in an especially acute manner.

For, to quote William James, "Progress is a terrible thing." It is terrible to those of us who half a century ago were born into a world of peace and order; who cherished legitimate hopes of stability and gradual development; and who now have to live through the dishonesty and immorality of the very historical happenings. I refer to the events of the last few years which seem to demonstrate once more that Might is Right; that bluff, impudence, and aggression succeed where a decent readiness to co-operate has failed. The first seeds of this new historical demoralization, let us remember, were indeed planted, not by Fascism or Communism, but by the frauds, the infamies, and the impotence of democratic statesmanship, which led us into the World War; then into the ensuing injustices and betrayals of the Peace Treaties. German National Socialism and the other totalitarianisms have been largely manufactured and fostered through the ill-applied brutality, then the weakness, of the Allied policies.

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xvi

Facing Mount Kenya

The cultural and historical traditions of the Gikuyu people have been verbally handed down from generation to generation. As a Gikuyu myself, I have carried them in my head for many years, since people who have no written records to rely on learn to make a retentive memory do the work of libraries. Without note-book or diary to jot down memoranda, the African learns to make an impression on his own mind which he can recall whenever it is wanted. Throughout his life he has much to commit to memory, and the vivid way in which stories are told to him and their incidents acted out before his eyes helps the child to form an indelible mental picture from his early teaching. In every stage of life there are various competitions arranged for the members of the several age-groups, to see their ability to recall and relate in song and dance the stories and events which have been told to them, and at such functions parents and the general public form an audience to judge and review the competitors.

Like any other Gikuyu child, therefore, I acquired in my youth my country's equivalent of a liberal education, but while I lived among my kinsfolk there was no obvious necessity for writing it down. But during my anthropological studies and visits to various countries in Europe, I had the opportunity of meeting men and women who were keenly interested in hearing about African ways of life. I then realized the necessity to set down in black and white the knowledge which had hitherto remained in my head, for the benefit both of Europeans and of those Africans who have been detached from their tribal life. Before setting to work I realized the difficulty which faced me owing to my lack of training in comparative social anthropology, and accordingly set about finding ways and means to acquire the necessary technical knowledge for recording

6. THE RIBUWA

[6] From the two sources available (Lambert Kenyatta Cannon, Nomad Divine and Sullivan's model we have been unable to get the standard pattern of the ceremonies sufficiently clear. Thanks to the information supplied by P. Kenyatta, however, I believe I have succeeded in finding the real structural arrangement. Most of the factual material on the other hand is from the authors mentioned above[1]).

[7a] The forth eighth and ninth logical sequence of the Cycle is not to be found amongst the K-i-o-o-o. There is contrast to the foregoing rites there are amongst the K-i-o-o-o more concepts to be kept apart. Four have not an clear grade but besides there is the initial half, and what is called the circumcision guild, both elements in the final division of the rites.

[7b] [8] I will now edit an analysis of the annual sex called age groups by Kenyatta.

Ideally there is one circumcision ceremony for males and females every year, but sometimes there is a lapse of one possibly of two years, which during reporters runs or lessons[2]). The rest of all bodies of young men (I do not intend to deal with female circumcision, which is circumcised together in the second division simultaneously) have an annual age-set, and receive a name in most cases identical all over the country[3]). When I am speaking of age the always refer to the annual circumcision group, which has a specific name usually referring to some important event occurring in the months preceding circumcision. It can be mentioned that the annual set is in all probability to be compared with the K-i-g-e-i-g-i subset. In native terminology, as in often when

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1) Since writing this the excellent study of Leakey, 1952 has come from the press.

2) Cf. also Cagnolo p. 106, cf. also the list at Tree.

3) The process according to which conformity in name is reached throughout the tribal area is explained by the Fathers to Gulliver (1951, p. 102, f).

morning, and that they must not allow themselves the weakness and pay a heavy fine in cattle or money next. A fine was dealt for complainers, and the futility of resistance to the power of "the Government" was clearly pointed out to them, and they were told to go home and think it well over.

Failing compliance in such a case, some five hundred of the Bhaca who, the hereditary enemies of the Abakwa, would then be summoned, and with the addition of some regular native troops and police the country would be covered. The men were killed, and the women, children, and herds taken captive until such time as, experience having been dearly bought, another meeting proved the requisite submission. The indemnity exacted from the natives usually consisted in part of the making of roads, the last object of the Government in a newly acquired territory being to make it accessible, so that troops may be readily moved backwards and forwards through it for the purpose of preserving order. Such a road consists of a track about twelve feet wide, from which the smooth grass has been cut away. The Abakwa share with the majority of native races an intense dislike to the making of a road, being shrewd enough to see all that its presence conveys, and never themselves make a visible track if it can be avoided. They are, however, very expert at the making a path, one man seizing the tussock by its top, whilst another chops the roots with the tip of his sword. The cleared track was carried as far as feasible along high ground, as the possibility of a native rising at any time was not forgotten.

As part of the work of thus bringing the country under control, a new station was formed at Ky-ar-i, some thirty miles to the northward of Fort Hall. I was present at the selection of the site, and obtained and surrounded a small plot of ground in the neighbourhood. The buildings I put up were a rough store room for photographic work, and what are known as kandas, large enclosed, mushroom huts, with thatched roofs

41 WITH A PRESIDENTIAL PROFILE

and open wide, unforeseen vistas were to present and guide myself.

As I looked northward from my door there was nothing but wilderness between me and Abyssinia. Lions were not infrequent visitors and distances shrunken. I was assured by so many as thirty as having been killed, to my own knowledge, within a radius of a mile of a point over my head today.

Living this little homestead as a depot, and availing myself of Mr. Rhodes's permission and advice, I travelled about the country shooting, photographing, collecting and taking notes, and not only were we on very amicable terms with the natives, but, on the contrary, became great friends with various influential men over a wide extent of country. In particular, the younger and only brother of one of the principal chiefs became my inseparable companion. He was an especially bright, attractive lad of about seventeen, widely known and universally popular, and by him I was introduced to Kikuyu society. When he would not introduce me himself as to the case of certain rites, his influence was such that I always found myself connected to the case of an influential spouse.

Much information regarding native customs was gathered from my various visitors during long rides and shooting expeditions about the country, when the conversation naturally turned on the objects around us, but the most fruitful source was in the evening, when I made it a practice to have a big fire in front of my tent and every one was welcome. They sat around it in order of social consideration, talking amongst themselves. I presently joined in the conversation, perhaps asking a question, and so induced one man to give an explanation which would be corrected and amplified by the others. In this manner I also got in touch with local gossip, and learnt what was going on in the neighbourhood—festivals, dances, markets, and the like. Invitations would be

given and repetitions made to be correct, and time to look over what I had done and correct me.

Going to England for a while in 1894, I again returned, this time with a wife, and on presenting my native friends to her she found them so interesting that she devoted herself to gathering information in directions that I had passed over, for doing which she was particularly favourably placed. Hence the following pages may be taken as dealing with matters carefully collected and noted with a special view to accuracy. They record over a period of more than five and a half years in all, between two and three of which were spent in intimate touch with the Akikúyu.

The methods of collecting information were much the same during the later visit as those already described, but it was in addition possible for my wife to visit among the huts and thus come in touch with the women and domestic life.

The language employed was Swahili. This is, as is well known, the tongue of the Swahili people, a coast race springing from the union of Arabs and native tribes. It has been carried by them into the interior on their trading and slave-raiding expeditions, and forms the lingua franca of this part of Africa. We each found, soon after arrival, that although our own knowledge of it made no pretence of being grammatical, there was with ours no barrier to communication with the natives, more especially in the case of those with whom we were in daily intercourse. Our upper servants were Swahilis, but they had in many cases been much with the Akikúyu, and spoke their language. A few of the younger Akikúyu have picked up Swahili, and whenever we found such an one, he was immediately engaged for some small office, such as carrying a camera or rifle, which made him one of our regular retinue, and brought him into constant touch with ourselves. Thus, though frequently each party was speaking

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PREFACE

was to proceed on the same lines in dealing with the matter collected. All attempts to books on the subject was therefore definitely avoided until these notes had been cast in their final form. They have therefore, at least, the advantage that they are a record of independent observation and unbiased by the theories of others.

With two diverse objects in view, the popular and scientific, a certain difficulty has arisen in the preparation of the pages which follow. The general reader naturally desires what may be termed an "impressionist" view of native life. The scientist, in his attempt at least, demands for as numerous and accurate details as possible, whether their immediate relevance to any point at issue is or is not obvious.

An attempt to solve the problem by relegating lengthy detail to the Appendix has not proved feasible. It is therefore necessary to rely, not without considerable confidence, on the discerning power of the reader to skip those parts which to him personally are not of interest. From this aspect a certain amount of repetition, which occurred in the original essays, has been allowed to remain, in order that each subject may be comprehensible on its own account.

In dealing with nomenclature, an English word has always been preferred to a Kikuyu, where the meaning is identical. Where the Kikuyu and English terms represent in the main the same idea, but with a certain difference of meaning, such as N'gai and God, N'gi-ma and Spirit, the two are employed interchangeably. The use of the Kikuyu word alone is in such cases apt to be confusing to all but the most conversant reader, while that of the English term itself is somewhat misleading.

Swahili words have been employed in only a very few instances, where, as explained elsewhere, they have passed into common use amongst Europeans.

In the family of languages words are inflected at the beginning and not at the end, thus, N'ko-ko-ya (singular) means k-ko-ko-ya (plural).

In all native words and names the Congregational System of spelling has been followed: in this the consonants are sounded as in English, and the vowels as in Italian. No hard and fast rule has been followed in the form of presentation of words: it has been thought that the interests of the reader will be usually best consulted by dividing them into their component syllables and noting the accentuation; but this practice has been abandoned when a word very frequently occurs, and its constant repetition in this manner might seem unnecessary and pedantic.

With regard to the responsibility for the collection of material, speaking generally, my husband's observations were those which dealt with dress, ornaments, and the arts and crafts of life, that is, the greater portion of Part I.; my own, those appertaining to the women, and to social and political life contained in Part II. On the difficult subject of religion, Part III., we each made notes or recorded conversations as occasion favoured. The folk tales were obtained by me in the time left at my disposal during his shooting or other expeditions.

It is obvious that there are certain drawbacks, from the reader's point of view, associated with this dual authorship, and the consequent change of personality in the writers, especially in Part III. These it has been sought to reduce as far as possible, but in certain cases it is, as will be seen, impossible to dissociate the description of events witnessed, or the account of a conversation held, from the individuality of the recorder.

It is to be hoped that there may also be corresponding advantages derived from the impressions of two observers approaching similar topics from the different aspects in which